

# **AN EXPLORATION OF THE RELATIONSHIP BETWEEN TEACHER STUDENTS' CONCEPTIONS OF INCLUSIVITY AND THEIR PERCEPTIONS OF DEMOCRATIC ATTRIBUTES IN THE UNIVERSITY COMMUNITY**

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A MIXED METHOD RESEARCH

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## **Abstract**

This mixed method study quantitatively explores the relationship between teacher student's conception of inclusivity (DeLuca 2012; 2013) and their perceptions of democratic attributes experienced in the university community (Knight, 2000; Pearl & Pryor, 2005). In addition to this, two sociological constructs are involved in a qualitative analysis of discourse, namely: awareness of action (Taylor, 2002) and common sense (Fairclough, 2001). Therefore, data was gathered from a cross-sectional survey developed in the Primary Education Program of Charles University where 66 teacher students completed a questionnaire. Concurrently, teacher students were asked to participate in a semi-structured interview.

Regarding results, quantitative data points to seven significant relations that may promote the implementation of inclusive education reform, remarkable are those experiences related to persuasive educational authority, positive expectations and definition of students' rights. On the other hand, qualitative data increase the credibility and validity of the results while completing the understanding of the phenomenon from a non-linear perspective. Although the conclusions of this study do not imply a strong inference or generalization, its findings open new lines of research and give light to possible educative interventions to prepare teacher students for inclusive education.

*Keywords:* inclusivity, teacher education, human right education, action awareness, common sense, democratic attributes and three-level model.

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## CHAPTER ONE: INTRODUCTION

Since the Salamanca World Conference on Special Needs Education (UNESCO, 1994) there has been a growing interest on inclusive education. Even though, different conceptualizations of inclusive education have been put forward by researchers and theorists, nowadays, inclusivity is considered a fundamental principle of education (Hollins and Guzman 2005) which imply promoting it as a core aim for teacher education programmes.

Furthermore, the United Nations' (UN) Convention on the Rights of Persons with Disabilities (CRPD) demands that "States Parties shall ensure an inclusive education system at all levels and life-long learning" (UNGA, 2006a). However, most of the beginning teachers continue unprepared to welcome inclusive education (OECD, 2012). In addition to this, Grossman (2008) has argued that teacher education is in crisis as many research studies show an ineffective impact of teacher education on teacher learning and teacher behaviour. Furthermore, he suggested that one of the main problems that teacher educators are facing is the lack of credible research "to the larger research community and to policy makers" (Grossman, 2008, p.16). Consequently, systematic research of the conditions that promote inclusivity in teacher students is a critical point for the implementation of inclusive education (Salend, 2010).

Thus, this kind of studies become especially relevant in those countries where the CRPD has been signed such as in Czech Republic (UNGA, 2006b). Taking into account higher education in Czech Republic, it is important to highlight that it has experienced rapid changes in the last decades. After the 90s, Czech Republic has been through deep changes affecting the autonomy of "higher education institutions (hereinafter)" (OECD, 2009a, p.8). In addition, it is affirmed that Bologna Process "brought about changes in the content of some programmes, including tertiary professional studies, mainly regulated by EU directives." (OECD, 2009a, p.10). Considering compulsory education, Straková, Jaroslava & Polechová, (OECD, 2011, p.3) affirm that "Czech Republic has a long tradition of a highly differentiated education system". Thus, tracking occurs since the primary level where parents can choose between "mainstream basic schools", "schools for students with special educational needs", "schools/classrooms with extended curricula in selected subject or other specialized schools or classrooms (e.g.

schools for gifted pupils, bi-lingual schools)”. As these authors stated, what is more worrying is the fact that Czech society seeing tracks as important while dismissing the topic of equal opportunities: “in surveys carried out in 2009 among educators only 17 % of teachers expressed an opinion that selective schools at lower secondary level should not exist or their number should be reduced”. This fact can be seen as one of the main challenges in Czech Republic for the implementation of inclusive education since even though the educational policy advances towards inclusion, the very implementation of it firstly applies to practitioners. Therefore, it is urgently needed to study the conditions that promote ethical awareness in teacher students as well as how to provide them with new educational experiences that facilitate the transfer of inclusive theory to practice.

Consistent with previous research, DeLuca (2012) has pointed out two main gaps in the literature about inclusive teacher education. On one hand, there is a lack of studies addressing the commitment of entire graduate teacher programs. On the other hand, the interpretations of inclusivity are ambiguous and variable along the studies. This variability is also found in primary education. Koster, Nakken, Koster, Pijl, & Houten (2009) researched the terms integration, inclusion and participation and they concluded that the terms were used as synonyms among the professionals of primary education. This confusion may be explained with the fact that inclusivity has been under-theorised (McDonald and Zeichner, 2009) and teacher students may be receiving contradictory meanings, and practices, of inclusivity in their educational programs. Furthermore, these authors consider that it is urgently needed to review “the program structures, policies and practices that constitute social justice teacher education” (McDonald and Zeichner, 2009, p. 606).

According with Halprin (1999, p. 226), an inclusive school should “enable previously silent and sometimes silenced minorities to ‘have their say’ and exert influence”. Furthermore, Veck (2013, p.15) following Ernst Bloch thinking, proposes a definition of inclusive participation in education: “one which connects the active engagement of the young in schooling to the contributions made by citizens in the betterment of their communities”. Unfortunately, as Bossaert, et. al. (2013, p. 69) exposed, the situation in secondary education is far away from Veck’s definition: the term “social participation” is the least used in secondary schools. Furthermore, Koster et. al. (2009. In Bossaert, et. al., 2013, p. 61) found four meanings of social participation:

“(1) the presence of positive social contact/interaction between these children and their classmates; (2) acceptance of children with SEN by their classmates; (3) social relationships/friendships between them and their classmates and (4) the pupils with SEN’ perception of their acceptance by their classmates” (2009. In Bossaert, et. al., 2013, p. 61)”

As we can observe in these definitions of participation, pupils’ voices are not contemplated. In addition to this, the idea of acceptance is unidirectional, that is, from the dominant group to the students with special needs which remains to traditional concepts of inclusion such as normalization or assimilation. According with DeLuca (2013) these definitions correspond with a normative conception of inclusivity which is far from an idealistic transgressive conception, but in this research, only a practical judgment is taken into account since they conclude that “special attention of practitioners is required to ensure satisfying social relations” (Bossaert, et. al., 2013, p. 76).

As Artiles (2011) stated, the lack of a comprehensive framework of inclusivity limits the link between groups of difference and reify inclusion. Therefore, DeLuca’s framework of inclusivity in education offers a strong starting point for research. It differs from previous frameworks since “it applies to all groups of difference and serves to bridge identities related to, but not limited to, gender, social class, race/ethnicity, religion, ability, nationality, sexual orientation, and interest” (DeLuca, 2013, p. 324) which may serve as a common conceptual framework towards developments in educational practice and policy-making (Artiles, 2011). In addition to this, DeLuca’s (2012) study used clear procedures for data collection and data analysis which allow this study to look for similar outcomes. As Grossman (2008, p.17) claimed, inquiry of teacher education “needs more research that builds on its own findings, that uses common instruments and outcome measures that make it possible to aggregate findings across studies” in order to overcome the crisis of teacher education.

In accordance with Korthagen & Kessels (1999) and Korthagen (2010), in this study is taking into account the three-level model related to the realistic teacher pedagogy in order to make clear its possibilities to develop a realistic inclusive education based in concrete knowledge. As Knight (2000, p.17-18) pointed out “whether any practice is an asset or an impediment to the cause of inclusive education can be determined by how it

measures on democratic attributes”, but as Slee has argued, even though many authors have claimed for this relation, “the link between inclusion and democratic schooling is invisible” (Slee, 2011, p. 84). For instance, Kristeva claims for a “new humanistic ethical-political program for joint citizenship and inclusion” (Johsen, 2012, p.1), Bernstein (2000) stated that inclusion and participation are some of the fundamental rights and preconditions for a democratic schooling, Halprin (1999) argued that “a particular form of democratic association is fundamental to considerations of the nature, indeed the very practice, of inclusive schooling”, Freire (1995; 1998) defended democratic practices in order to liberate the oppressed and the oppressor, and Dewey (1916/1985) understood democracy in education as “a way of associated living, of conjoint communicated experience”.

On the other hand, Carrington (1999, p. 259) claimed the transformation into inclusive education requires a “radical school reform”. She added that structural and cultural insights are needed in order to “begin reconstructing public [non-payment] education for the historical conditions of the 21<sup>st</sup> century”. Unfortunately, after two decades of this call, “radical reform” has not happen in most of the European countries. Graham & Slee (2008, p.278) affirmed that “traditional cosmetic adjustments in the educational system” do not work but reassure the “invisible centre from where the construction of otherness and the designation of marginal positions are possible”.

In the light of these dilemmas, it is considered that Faculties of Education as public spheres must play a main role towards the implementation of inclusive education reform, as well as spreading the visibility of the link between democratic attributes and inclusive education in the educational community. In accordance with Taylor (2002, p.111), there are three important transitions from the modern moral order into the social imaginary: “the rise of (1) the economy, (2) the public sphere, and (3) the practices and outlooks of democratic self-rule”. Indeed, in this study we focus in the role of Faculties of Education working towards the modern social order, that is equality, and how its transition into teacher students’ moral imaginary can be improved through democratic practice.

To firm up, it is expected that researching the phenomenon may contribute to the development of concrete strategies and program arrangements based on experience and



awareness. In addition, it may enrich teacher students' understanding of inclusivity and its transfer to practice in schools.

Thus, this study has two main questions: What is the relationship between the democratic attributes perceived by teacher students and their agreement with the conceptions of inclusivity? And, how is critical awareness influencing this relationship? For the first question quantitative data has been gathered, while for the later qualitative data was chosen.

Accordingly, for the quantitative strand of the study it has been defined seven democratic attributes and four different conceptualizations of inclusivity in education exposed in table 1. All of them are the active variables of this study aiming to give answer to the next descriptive objectives:

- To describe to what extent teacher students agree with the different conceptions of inclusivity.
- To describe the frequency of democratic experiences in the program from the perspective of teacher.
- To explore the relationship between the frequency of democratic experiences and the conceptualizations of inclusivity.
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TABLE 1: ACTIVE VARIABLES

<b>Democratic Attributes</b>	<b>Conceptualizations of inclusivity</b>
1. The nature of educational authority	1. Normative conception
2. The ordering and inclusiveness of membership	2. Integrative conception
3. The determination of important knowledge	3. Dialogical conception
4. The definition and availability of rights	4. Transgressive conception
5. The nature of participation in decisions that affects one's life	
6. The creation of an optimum environment for learning	
7. Equality	

SOURCE: Author's representation from DeLuca (2013); Knight (2000); Pearl & Pryor (2005)

## CHAPTER TWO: REVIEW OF LITERATURE

In order to support the discussion that follows, it is essential to offer a definition of education. Due to the complexity of this duty, this definition should not be taken as an absolute truth but as proposal to understand the roots of the reasoning in this study which is open to dialog. Therefore, in accordance with other authors, education is a teaching-learning process in which the main aims are the personal development of students (Esteve, 2010; Naptor, 1899) and the welfare of society (Durkheim, 2000) but overall, it is a fundamental right of everyone (Giddens, 1998; Gil & Villamor, 2009) which only can be exercised through human freedom (Humboldt, 1988) and participation (Allan, 2003; Booth & Ainscow, 2000; Phillips, 2010). Thus, the importance of a democratic educational system (Dewey, 1897; Freire, 1997; Giroux, 1983; Macedo, 2007; Slee, 2001) based in social justice and equity (Ainscow, 1999; Penalva, 2010).

According with this understanding of education, in this section it is addressed three dimensions involved in the problematic of inclusive education reform, namely: ethical dimension, theoretical dimension and practical dimension. Nowadays, in most of the educational systems, education welcomes the inclusion principle. Then, if we affirm that the ends of education are ethical we must reinforce ethical reflexion in the educational discourse, but “the mere proclamation of ethical principles do not resolve the theoretical and practical problems” (Penalva 2010, p. 162). Consequently, in this section is revised the ethical foundations of inclusive education, and then, it is carefully considered the social imaginary toward one of the most vulnerable collectives in our societies, that is, people with impairments.

The theoretical dimension refers to those anthropological, axiological, ontological, epistemological and semantic problems which their solution will highly influence the connection between educational means and ends. Although in the theoretical dimension of this literature review it is only addressed the semantic divergences and convergences among different disciplines towards inclusivity which is one of the latest frameworks of inclusivity.

Finally, the practical dimension relates with the real connection of theory and practice, but unfortunately, in many cases do not works because of the lack of theoretical consensus. In this section the focus is teacher students and their transfer of theory to practice. As Fred, Korthagen & Kessels (1999, p. 5) argued there are three important factors influencing this problem. First, teacher students' "preconditions about learning and teaching [...] show a remarkable resistance" to change. Second, teacher students "must have encountered concrete problems" in order to learn. Finally, these authors pointed out that "the nature of the relevant knowledge" is concrete in order to guide teacher students' action. Thus, it is revised two theories closely related with this practical dimension towards an inclusive education reform: the three level model and the cognitive democratic theory of education.

## **2.1 ETHICAL DIMENSION OF INCLUSIVE EDUCATION REFORM**

### **2.1.1 Education as a human right**

The welfare state in European societies emerged after World War II and it was expanding until the 80s when such expansion was slowed. As Brandés (1994. In Ochoa, 1999) pointed out the objectives of the welfare state can be inscribed in three frameworks: economic and social security, elimination of poverty, and reducing social and economic inequality. The latter can only be achieved through policies of income redistribution combined with the development of a progressive tax system for public provision of the so-called merit goods: education, health, social services, housing, etc. In comparison to Western Europe, the Czech welfare state is similar in "health and education" but it has a "lower level" in other social policies (Myrant & Drahokoupil, 2012, p.5).

Thus, the dilemma has traditionally been related to how education and social policies can challenge inequality. For instance, Busemeyer & Nikolai (2010, p. 495) have critiqued Wilensky's idea of education as a separate sphere of policy making which was

justified by the different principles of social justice<sup>1</sup>, that is, “equality opportunities versus equality of outcomes”. They affirm that this verdict is incomplete due to “the strong relationship between educational achievements and family background” and agree with Marshall’s understanding of education and social policy “as complementary rather than substitutes” (Busemeyer & Nikolai, 2010, p. 496).

Hence, the equity approach based on human rights raises education as a prerequisite for the achievement of a more equitable society since it makes possible the full realization of rights, participation and citizenship (Lopez & Tedesco, 2002). As Marshall (1964. In Busemeyer & Nikolai, 2010) claimed, education is a fundamental right for guaranteeing other social rights. Consequently, many authors have claimed for an inclusive education but from very different approaches and initiatives. For instance, a relevant contribution to the development of educational policies comes from Katarina Tomasevsky (2002. In Blanco, 2006) who stated that in order to advance towards the full exercise of the right to education all countries have to pass through three stages: first, granting the right to education for all but with segregated options. Second, promoting integration, that is, adjusting the student to the school. The final stage is inclusion which imply the adaptation of the school, or if it is preferred, the adaptation of the culture to the needs of all students<sup>2</sup>. In this line, the United Nations’ (UN) Convention on the Rights of Persons with Disabilities (CRPD), in its article 24, has shown a legal commitment with inclusive education:

“States Parties recognize the right of persons with disabilities to education. With a view to realizing this right without discrimination and on the basis of equal opportunity, States Parties shall ensure an inclusive education system at all levels and life-long learning” (UNGA, 2006a)

Accordingly, article 12 accords legal capacity to people with disabilities which mean, among other issues, that “governments are responsible for [...] effectively implement a system of supported decision making” (UNGA, 2006a). This relates to education in the sense that the decision of studying in a mainstream school must be respected

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<sup>1</sup> According with Shulz the differences in quality occur in population as a result of differences in acquired capabilities (Shultz, 1985). One of the main critics to this justice focused on capabilities comes from Sen (1997:110) who argues that "a theory of justice based on equity has to deal openly and deeply with real freedoms". While Rawls answer the question, equality of what in terms of resources, Sen proposes to treat it as the amplitude of freedom.

<sup>2</sup> See Bernstein, B. (2000) for further details about the differences of inclusion from absorption or assimilation.

independently on the disability of people and not less important, the ability of decision making need to be touch to everyone including children with disabilities. Therefore, it is needed to view education as a social investment (Giddens, 1998) that safeguards human rights. Consequently, non-payment education along with social policy becomes the key element to overcome social and economic inequalities. Thus, education and educational policy have to be based on international human rights which think about human diversity adopting the social model.

On the other hand, I would like to highlight that education as a teaching-learning process has similar ends with human rights. As Gil & Villamor (2009, p. 38) pointed out education is a “project of humanizer development” while human rights are” the guarantee of that development”. Furthermore, they stated that the right to education involves that human rights need to be teach in schools. Human rights are not inherent to the person, and therefore, we can lose them if we do not teach them. Accordingly, Dhillon (2011, p. 249) has argued that “human rights education” play an important role in realizing “freedom from poverty” which is also closely related with disability as Liasidou (2013) states.

Finally, if we accept that education is socially understood as a right of every person, regardless of their characteristics and peculiarities, and therefore that institutions must take responsibility for all learners, then we are accepting that this reality implies a judgment with ethical content which is mutually accepted in the society. The divergence comes from the different patterns that this ethical judgment entails. Stevenson ( 1984 ) stated that :

( ... ) Such patterns are often in a formative stage or in a process of transition and adjustment. Then, there is a divergence in the aims of men, as some want to adopt new forms and others continue with the same ( p. 24 <sup>3</sup> ).

By analogy to Stevenson’s thought, it can be said that attention to diversity is an accepted ethical judgment in nowadays society, especially in those countries where the CRPD have been signed, but also that it is in a transitional stage somewhere between segregation and inclusion where education professionals still being trained in this field.

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<sup>3</sup> Own translation

### 2.1.2. Modern Social Imaginary of Disability

Thomas (2004, p.578) has exposed how the main authors of disability theory in UK differently emphasise in the relation between impairment and disability. For instance, Finkelstein proposed that disability is “entirely socially imposed, and amounts to a form of social oppression.” Shakespeare and Watson have took a less radical position arguing “that disability is caused both by impairment and social exclusion” giving more emphasis to the later. Finally, Bury and Williams also considered that disability is caused by the interaction of “impairment and social disadvantage”, but they see impairment as the more significant cause ignoring social oppression. In the light of this debate, Thomas (2004, p. 580) defined the nature of disability as follows:

“In this social relational definition, disability only comes into play when the restrictions of activity experienced by people with impairment are socially imposed, that is, when they are wholly social in origin. This means that it is entirely possible to acknowledge that impairments and chronic illness directly cause some restrictions of activity—but such non-socially imposed restrictions of activity do not constitute ‘disability’. Such non-socially imposed restrictions might be better captured by the concept ‘impairment effects’.”

Agreeing with Thomas’s social relational definition, we can affirm that the construct disability is incomplete and oppressive. Incomplete in the sense that people with impairments has been traditionally excluded in the construction of their categorization, and generally in their social and civic participation. Although in the late British society this has been challenged in the social scientific community, it is needed to “illuminate the real divide” between sociology of disability, that is, the fact that “medical sociologists have not been prepared to acknowledge that disability is associated with social oppression or systematic social exclusion” (Thomas, 2004, p. 581).

Understanding disability as a social and economic construction entail going into the cultural field. As Ferreira (2008, p. 147) have affirmed "disability makes sense in the context of a culture"<sup>4</sup> as does its oppositional cultural concept "normality". Thus, disability cannot be conceived “as an objective characteristic applicable to the person, but as an interpretive construction inscribed in a culture”<sup>5</sup>. In this way, cultures

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<sup>4</sup> Own translation.

<sup>5</sup> Ibis.

differently define standards in which “disability would be a deviation from this standard, a deficiency”<sup>6</sup> (Ferreira, 2008, p.147).

Inevitably, the cultural dichotomy disability-normality generates discriminatory practices that might end up in segregation or even in exclusion. Kristeva (2008, In Berit, 2012, p. 2) has argued that the exclusion associated with disability differs from other kinds of exclusion, since it involves a “stranger in us”. This means that the meeting with the impairment of others “confronts us with our anxiety for our own vulnerability”. She adds that this “excluding meeting” is the key point of the marginalization of people with impairments. Furthermore, she affirms that “indifference and fear” are frequently found in the attitudes towards people with impairments. In addition, Slee (2011, p. 38) has suggested that the “collective indifference” is one of the main causes of the limits to challenge exclusion and welcome inclusion since “collective indifference is an acquired condition” that involves convergent processes such as “bestowed understandings, expert professional knowledge and interests, and political imperatives”.

Unfortunately, fear and indifference are deeply rooted in the European culture. As Foucault (1964) has shown in the European medieval culture the focus of exclusion was people with leprosy but with the end of The Crusades, Europe broke the bonds with the East where the focus of leprosy was. In this historical context two important facts occurred for our understanding of the construct disability: fear of leprosy turned into fear of madness, and concurrently, worry of death turns into a “continues irony” to madness with a “routine” and “domesticated” form (Foucault, 1964, p. 15). Thus, the roots of the relationship between fear and indifference are clearly connected with some religious rituals around death and madness that with the pass of time have been set down through the objectification of “cultural representation” (Shakespeare, 1994, p.287).

On the other hand, Taylor’s concepts of “moral order” and “social imaginary” can guide our understanding of exclusion towards people with impairments in western modern societies. The former is a “specific set of ideas about how we should act”, while the latter is an “elusive set of self-understandings, background practices and common horizons of expectations [...] that give a people a sense of a shared group.” (2004. In: Croker, 2005, p.1). As Taylor (2002, pp. 92-93) defends, the modern social order in

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<sup>6</sup> Ibid.

Europe was clearly stated in “the new theories of natural law” of Hugo Grotius and John Locke and in opposition with the predominant hierarchy of the pre-modern social order. These theories imply “the presumption of equality” since in the state of nature “people stand outside of all relations of superiority and inferiority”. Thus, an important point for our discussion is why the application of equality to people with impairments remains cultural barriers such as those related with teacher’s attitudes toward students with disabilities.

It seems that the idealization of mutual benefit has led us to a “new consciousness of society as an economy” (Taylor, 2002, p. 105). Accordingly, Slee (2011, p.38) have argued that globalization “has deepened, extended and hastened the neo-liberal social imaginary” which has been implying that “human connection is dismantled in preference to competitive individualism”. This neo-liberal social imaginary is easily appreciable in some educational cultures in Europe like in liberal welfare states, for instance, United Kingdom (See for example Oliver, 2000; Armstrong & Barton, 2007; Runswick-Cole, 2011); capitalistic welfare states in Mediterranean countries (Vega, López & Garín, 2013); or welfare states with a strong communist heritage such as Czech Republic (OECD, 2011). Those are examples of the magnitude of competitive individualism in European educational systems but as Taylor (2012, p. 99) claims, even though “the individual seems primary”, this does not imply that “modern individualism is by its very essence a solvent of community”. Therefore, it seems that the barrier for inclusive education is competitiveness rather than individualism.

Accordingly, three conflicting stages of “humankind’s attitudes towards disability” are involved in the educational reform (Kristeva, 2008. In Berit, 2012, p. 4), namely: recognition of the need to educate people with disabilities, transfer of responsibilities from charity to states and moving towards equality and inclusion. Indeed, the barriers to inclusive education in Europe relate with the latter, and therefore, with the social imaginary toward disability. As Taylor exposed, the term “social imaginary” is “complex” and relates with theories and common practices:

It incorporates a sense of the normal expectations that we have of one another, the kind of common understanding which enables us to carry out the collective practices that make up our social life. This incorporates some sense of how we all fit together in carrying out the common practice. (Taylor, 2002, p.106)

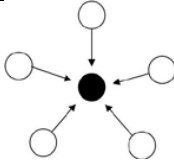
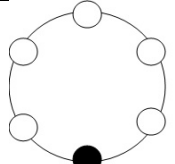
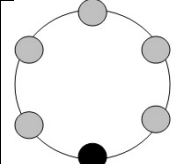
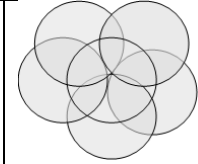


## 2.2 THEORETICAL DIMENSION OF INCLUSIVE EDUCATION REFORM

Following our understanding of the social imaginary towards disability as one of the main barriers in European societies to the implementation of inclusive education, in this section, it is described one of the latest interdisciplinary framework of inclusive education which serves us as an analytical tool for understanding the level of agreement of teacher student with inclusivity.

DeLuca has reviewed the commonalities and differences between the dominant perspectives in this field which are related to “special education and disability studies”, “multiculturalism and anti-racist education”, “gender and women’s education”, and “queer studies” (DeLuca, 2013, p.308). Thus, he used four fundamental tenets as the basis of his analysis: “multiplicity of responses”, “focal populations”, “conceptualizations of diversity”, and “hegemonic discourse” (DeLuca, 2013, p.320). Concretely, he identifies four thematic interpretations of inclusivity, namely: normative, integrative, dialogical and transgressive which are illustrated in table 2. In addition to this, DeLuca (2012, p. 557) showed that the most common meaning of inclusivity among teacher students, administrators and faculty members in his study was a “sense of belonging – having students learning together”. Despite this common interpretation, he found that descriptions about inclusivity in practice were qualitatively different.

TABLE 2: FRAMEWORK FOR INCLUSIVITY

Conception	Normative	Integrative	Dialogical	Transgressive
<b>Visual representation</b>  White circles: group of difference (simple cultural identification)  Grey circles: complex cultural identification  Black circles: dominant group				
<b>Hegemonic relationship</b>	Unicentric	Beginning Multicentric	Advanced Multicentric	Concentric

SOURCE: DeLuca, 2013, p. 326

### **2.3.1 Normative interpretation**

The normative conception of inclusivity relates to “the assimilation and normalization of minority individuals to a dominant cultural standard” (DeLuca, 2013, p. 326). Therefore, non-dominant groups may be recognized but not legitimized.

This conception is characterized by a “unicentric orientation with the dominant culture at the center while maintaining a dualistic discourse (i.e., dominant-subordinate/minority), (2013, p. 326). As McPhail and Freeman (2005) affirmed this conception shapes difference in normal state, that is, it tends to narrow down diversity among students, ensuring conformity to a rigid standard identity even though these standards may be positive such as those concerning the human right discourse.

### **2.3.2 Integrative interpretation**

This conception implies a beginning multicentric orientation since it “accepts and legitimizes the presence of difference within society and learning environments through formal institutional modifications” (DeLuca, 2013, p. 330). However, dominant cultural standard still through accommodations such as offering alternative contexts, programs or ability grouping. Therefore, in accordance with other researches, this conception reinforces social structures since it “maintains a dualistic and static representation of diversity, rather than moving toward a more complex understanding of cultural identification” (DeLuca, 2013, p. 332).

Furthermore, integrative inclusivity was described by the stakeholders in the teacher education program as “the inclusion of diverse learners into the school setting through academic accommodation, modification or alternative programming” (DeLuca, 2012, p. 557). Thus, the key points of this interpretation were to facilitate the academic needs of students in order to promote access and participation in a common curriculum. Furthermore, it realises in identification and institutional response. As DeLuca stated (2012, p. 557) the integrative conception of inclusivity “is a discourse that assumes that teachers welcome, invite and accommodate diverse students”.

### **2.3.2 Dialogical interpretation**

In this conception individuals are seen as “culturally complex” which implies an “advanced multicentric orientation” where the dominant group “honours, welcomes, and celebrates the cultural complexity of individuals” (DeLuca, 2013, p. 332). The dialogical conception relates with providing equitable access to the same educational standards. In the same line, McPhail and Freeman (2005) define inclusive classrooms as “those that create access to and full participation in rich learning for all students without prejudice” (p. 264). In addition to this, dialogical interactions “bring forward knowledge as rooted in the lived, cultural experiences of diverse students, whether already present in the learning environment or not” (DeLuca, 2013, p. 334).

On the other hand, this conception of inclusivity was the most commonly articulated among participants in the Luca’s study. They identified “diversity as a central feature of learning contexts in which multiple perspectives are brought into dialogue with one another” (DeLuca, 2012, p. 558). The dialogical interpretation differs from the integrative one by “focusing on socio-cultural inclusion rather than solely on academic inclusion” (DeLuca, 2012, p. 558). Therefore, this conception is closely linked with diversity education and multicultural initiatives. This approach also received critics from some participants who exposed that dialogical inclusivity may “simplifies students’ cultural backgrounds but also assumes a static and homogeneous representations of cultures” (DeLuca, 2012, p. 558).

### **2.3.4 Transgressive interpretation**

In a transgressive understanding of inclusivity, diversity is used “as a vehicle for the generation of new knowledge and learning experiences. All individuals are regarded as culturally complex who contribute to the learning context” (DeLuca, 2013, p. 334). He identifies this transgressive conception with a “concentric orientation because there is no dominant cultural group, only overlays of cultures that create shared and emergent learning” (DeLuca, 2013, p. 334). Such an education empowers and opens toward a learning which “is directed by complicated and personal conversations and is shaped by students’ subjective ways of knowing” (DeLuca, 2013, p.336).

Accordingly with his study, transgressive interpretation to inclusivity was the least expressed by participants. Furthermore it was not found in the discourse of teacher students but only defended by “two administrators and two faculty members, both of whom taught explicit courses in social justice education” (DeLuca, 2012, p. 558). This conception of inclusivity recognises that due to the culturally complexity of all individuals each context of learning must be seen as unique. Therefore, teaching and learning was described as “shared and emergent as based on the interactions amongst students and teachers (DeLuca, 2012, p. 559)”. Its main different from the dialogical conception of inclusivity is “that learning not only happened with and about diverse students, but also from diverse students (DeLuca, 2012, p. 559)”. Thus, it was closely related with social justice education since the fundamental purpose of this way of learning is the “commitment to shared access to resources and shared conditions to learning (DeLuca, 2012, p. 559)”.

## **2.3 PRACTICAL DIMENSION OF INCLUSIVE EDUCATION REFORM**

As DeLuca has exposed, even though an ethical agreement with the theoretical background of inclusivity exist, there is a disagreement when apply to practice. Accordingly, Taylor (2002, p.110) pointed out that “modern theory of moral order gradually infiltrates and transforms our social imaginary” by a process “associated with social practices”. Furthermore, he added that this process is bidirectional, that is, “a theory making over a social imaginary” through common practice, and reciprocally, theory is “glossed” in the context of these common practice.

Therefore, in this section is revised two theories related to educative experiences. The first one aims moving from theory to practice through experiences while the second one measures inclusivity through democratic experiences.

### **2.3.1 The three-level model**

Korthagen & Lagerwer (1996. In Korthagen, 2010, p. 99) proposed the three-level model in order to reconcile the “situated learning theory”, introduced by Lave and

Wenger, with the “traditional cognitive theory”. Cobb and Bower (1999) stated that an incompatible relationship exist between situated learning theory and the cognitive theory, but as Korthagen (2010, p.99) has pointed out the three-level model integrates these different functions. On one hand, situated learning theory explain “the role of embodied social learning”, on the other hand, cognitive theory describes “the characteristics of knowledge and knowledge development per se”. Therefore, the three-level model of learning about teaching is defined as a “holistic way of describing the relationship between teacher cognition and teacher behaviour” Korthagen & Kessels (1999, p.4).

According with Lave and Wenger (1991, p. 29) learning is a situated activity socially constructed where “situated peripheral participation” is its central process; “learners inevitably participate in communities of practitioners”. Furthermore, these authors argued that peripheral participation is about “being located in the social world” (1991, p.36) in order to learn through changing perspectives and locations. In addition to this, peripheral participations also relate with power among social structures. Thus, Lave and Wenger avoided the concept “central” since it relate to a “closed domain of knowledge”. Therefore, peripheral is understood as an empowering position “at the articulation of related communities” of practice (1991, p. 36) which lead to “full participation” in the sense of making “justice in the diversity of relations” (1991, p. 37).

In this line, the main principle of the three-level model is to understand knowledge as “originally grounded in personal encounters with concrete situations and influenced by social values” (Korthagen, 2010, p. 103). Thus, the model “builds onto both individual and social perspective” (2010, p. 103) but it is emphasized that practical situations are the roots of all knowledge which at the same time only can be socially constructed. In the next lines it is briefly described the three levels, namely: the gestalt, the schema and the theory. The level reduction is an interconnection of the previous three levels.

#### *The Gestalt level*

The first level is based on the experiences of teachers as well as on their internal processes. Accordingly with Epstein’s (1990) “cognitive-experiential self-theory”, human behaviour is grounded in the so-called experiential body-mind system. This implies many factors such as emotional, cognitive, behavioural and motivational which are intertwined in an unconscious way. In addition, Damasio (1994) pointed that

behaviour is mediated in bodily systems parallel related and that emotions strongly intervene in the process of decision-making.

From this views, Korthagen (2010, p. 101) critics the traditional explanation of teacher behaviour based on “teacher’s thoughts as the source of their behaviour”. However, this critic not imply a complete rejection of it, as Korthagen & Kessels stated (1999, p.9) the “chain consisting in perception; analysis; decision; action” is considered more accurate when the teacher is operating consciously. Therefore, awareness becomes the main element, along with experiences, during the process of gestalt formation (Marton & Booth, 1997). Finally, Gee (1997), following Lave’s and Wenger’s theory, understood situated meaning as a specific group of experiences tied to a specific context. Therefore, he agreed with seeing cognition as a dialect between “persons acting and the settings in which their activity is constituted” (Lave & Kave, 1995, in Korthagen, 2010, p. 102).

#### *The schema level*

After many similar experiences, followed by reflection and confrontation, the conscious schema is grounded. During the reflection process, “notions or concepts become interrelated” (Korthagen 2010, p. 102) and this conscious mental network is called schema. From this understanding, Korthagen (2010) stated that the desituation of the knowledge derived from specific situations means the transition from the gestalt to the schema.

#### *The theory level*

In this level the main aim is to generalize the connections between several schemata into a coherent theory, that is, an in-deep and abstract understanding of situations. Unfortunately, Korthagen & Lagerwerf (2001) concluded an empirical study that most of the practitioners did not research this level.

#### *Level reduction*

When schematized or theoretical knowledge “become self-evidence”, the schema or theory can be “used in a less conscious way”, that means that it “has been reduced to one gestalt” (Korthagen 2010, p. 103). This reduction is associated with Berliner’s (1987,) expert level where the practitioner can act fluidly by intuition.

### **2.3.2 Cognitive democratic theory of education**

As revised in the previous section, Korthagen & Kessel (1999, p. 13) have introduced a realistic approach to teacher education based on the tree-level model. In their proposal, these authors stated that teacher educator must ensure at least four basic competences: “create suitable learning experiences” to develop adequate gestalts, “promote further awareness and reflection”, “offer theoretical notions”, and “train the student teacher acting in a productive manner”. Therefore, student teacher’s gestalts “should be taken as a serious starting point for professional development”.

On the other hand, Knight (2000, p17) understands the construct inclusion as a “part of a general theory of education” where “ends and means are inseparable”. Thus, this author defends inclusion as a mean in a democratic theory where democracy is “a hypothetical vision used to measure progress”. This author merges seven democratic attributes, namely; “the ordering and inclusiveness of a membership; “the determination of important knowledge”; “the definition and availability of rights”; “the nature of participation in decisions that affect one’s life; “the creation of an optimum environment for learning”; and on top of these, “equality” (Knight, 2000, p.19-39). He claims that this different democratic attributes would determinate “whether the school and classroom are able to become more inclusive, more democratic”.

Thus, in this section, democratic attributes are analyzed as possible “suitable experiences” (Korthagen, 2010, p. 104) to develop more fruitful gestalts and reflection in teacher students in order to arrive to the schema level, and even, to new attributes developed during the theory level.

#### *The nature of educational authority*

The nature of democratic authority in an educational setting “leads by persuasion and negotiation” (Knight, 2000, p. 20) and it is characterized by its two opposite understandings, namely: guardianship and anarchy. In this line, it is encourage that students should recognize the value of the curriculum or even to have the right to change it if the practitioner community ends with that consensus. Unfortunately, as Chance (1987, in Knight, 2000, p. 20) pointed out “the post-modern teacher has become much more concerned with selection, than student cognitive ability” which can be encouraged by persuasive authority.

On the other hand, Giroux (1996, in Knight, 2000, p. 21) proposed an “emancipatory authority” in order to “empower students to be critical and active citizens”. In spite of the common view of educational settings as a democratic public spheres between Knight and Giroux, the emancipatory authority has been criticized for being too abstract and disconnected from reality. Furthermore, Knight (2000, p. 22) affirms that “what Giroux proposed is not a democratic authority but a new vanguardism” and claims for advocates for democracy:

The mayor reason we do not have more democratic classrooms, or a more inclusive system, is that the great majority of teachers either do not support democracy, or, they do not know or possess the skills and knowledge to move in a more inclusive direction. Persuasive authority helps solve the former and better prepares teachers to solve the latter. (Knight, 2000, p. 22)

Considering educational settings as public spheres, and concretely Universities, it is then clear the need of a persuasive authority. Following Taylor’s thinking (2012, p.113) a public sphere “is a kind of common space” where people “understand themselves to be engaged in discussion and capable of reaching a common mind” but we can agree that this would not be possible when students only experience imposing authority. Furthermore, impositions relate with what Bourdieu & Passeron called “symbolic violence”, that is “all power which manages to impose meanings and to impose it as legitimate by concealing the power relations which underlie its own force<sup>7</sup>” (Bourdieu & Passeron, 1970, p. 44). Then, it is agreeable that imposing authority is a barrier of inclusive education reform since it only helps to block teacher’s reflective thinking and awareness.

It is also relevant to point out Penalva’s (2010) critic on construtivistic pedagogy. He has affirmed that the role of teachers has become a passive mediator of social and cultural processes. He added that in the ideal participative model the teacher cannot expose his or her values, interests or ideals since it is considered to be imposing a determinate culture. Furthermore, Penalva (2010) stated that this model is conceived as in opposition to the authority that produce knowledge. On the contrary, what it is defended in this study is an active teacher that do not reject authority but promote a persuasive one and participate in the knowledge construction among his or her educational community.

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<sup>7</sup> Own translation



### *The ordering and inclusiveness of membership*

As Knight (2000, p. 23) affirms exclusion and segregation are addressed by democratic education since an inclusive classroom welcome “all students as equally valued members”. Exclusiveness is reinforced by hierarchy and concretely by “tracking”, “ability grouping” and “differential encouragement”. Accordingly, Taylor advised that “Pre-modern social imaginaries” were “structured by various modes of hierarchical complementarity” but these structures are in opposition with the principle of equality.

As Freire (1995, p.29) stated prescription is a basic element of the relationship between oppressor and oppressed: “every prescription represents the imposition of one’s individual choice upon another, transforming the consciousness of the person prescribed into one that conforms with the prescriber’s consciousness.” In addition to this, Knight (2000, p. 23-24) points out that those formulations of deficit thinking of some students are false and that exclusiveness is also found “in teacher selection” since they are a very “narrow strata of the population”. Accordingly, Bourdieu & Passeron (1970) pointed out that unequal selections only reinforce the status quo, thus, hierarchy in educative settings is a barrier for inclusive education.

### *The determination of important knowledge*

Even though, Knight (2000, p. 25) states that the curriculum has been tied to the global economy with utilitarian criteria; he has also claimed that “democratic education cannot be effective unless it is a persuasive and coherent response to existing curriculum directions”. In addition to this, he has affirmed that important knowledge is that one which students believe they can use to solve personal and social problems and because of this, is the teacher who needs to “make a persuasive case for school derived knowledge” in order to avoid students’ resistance or subversion (Knight, 2000, p. 26). Thus, he has proposed four important personal and social problems that a democratic education has to assist.

First of all, democratic education has to offer “preparation for democratic citizenship: dealing with asymmetrical power relationship”. For doing so, he has pointed out that education is the mirror of a society. Thus, public education needs to resist to privatization and respond to “the entire range of students’ perceptions of government

and power” (Knight, 2000, p. 27). His proposal is to establish the classroom as a government that allow students to “address significant issues” and to “develop a justice system” (knight, 2000, pp. 27-29) in order to empower them and give them skills to deal with “inequitable power relations”.

Secondly, democratic education has to prepare “for the work world and learning how to change it” (knight, 2000, p. 29). Therefore, students need to be aware of this relation, and more important, all students have to be able to debate about economic policy. Thirdly, it is important to develop a democratic culture and even to encourage student to be involve and to reconstruct culture in order to become more democratic. Finally, personal problems such as those related with health and emotions should be included in curriculum.

#### *The definition and availability of rights*

Following Knight’s thinking, in a democracy rights must precede student’s responsibilities. Then, in a democratic classroom an aim should be to help students to define rights. He has stated that the teacher should ensure the notion that “a right is any unabridged activity that does not restrict the activity of others, or, require from others some special effort” (Knight, 2000, p. 33). Accordingly, Taylor pointed out that equality is rooted in “the order of mutual benefit” such as “life and the means to live”, and therefore, “it is meant to secure freedom” which only finds expression in “terms of rights”. Thus, discussing human rights promotes the transfer of the moral order into teacher students’ imaginary, and then, into their common practices and professional behaviour.

#### *The nature of participation in decision that affects one’s life*

By definition, democracy is about participating in decisions that affect our life. Thus, students should be “equally skilled in the participation process” (Knight, 2000, p. 34). This knowledge and skills about the citizenship arts is essential “to a healthy identity and a socially inclusive school culture” (Knight, 2000, p. 35). This attribute is closely related with the determination of important knowledge and the definition of human rights.

*The creation of an optimum environment for learning*

Knight (2000, p. 35) has defended that democracy in education involves the availability of universal conditions of optimal learning. He has added that “the lack of emphasis on the learning environment in education has been the preoccupation of individual differences, voices and fabrication”. He has stated that this way of thinking contribute to the track system where most of the students are viewed as having “an attributed intellectual deficit”. He concluded that a re-examination of intelligence should be considered since “intelligence should be [...] an ecological attribute”.

## **CHAPTER THREE: RESEARCH METHODOLOGY**

### **3.1 Approach: Mixed method**

Pragmatism enables this study to gather all types of data from a pluralistic stance in an all-encompassing worldview. For more than a century, there has been an ardent dispute between the advocates of quantitative and qualitative research paradigms (Campbell & Stanley, 1963; Lincoln & Guba, 1985). On one hand, positivist philosophy claim that social observation should be treat as physical phenomena. Furthermore, it is maintained that inquiry only can be objective and deductive. On the other hand, constructivist philosophy point that generalizations in social science are not possible and that social inquiry can be subjective and inductive. The qualitative versus quantitative debate does not have sense in the pragmatic philosophy since it is believed that both researches are important and useful. In addition to this, many authors have pointed out the strengths and weaknesses of both quantitative and qualitative methods (See for example Carr, 1989; Guba, 1990; Pring, 2000; Bullock, Little & Milham, 1992), and combining them allows this study to draw on the strengths of both (Bryman, 2006. In Crewel & Plano, 2011, p. 62).

On the other hand, James (1995, p.14) argued that "the pragmatic method is primarily a method of settling metaphysical disputes that otherwise might be interminable [...] the pragmatic method in such cases is to try to interpret each notion by tracing its respective practical consequences". Accordingly, Burke & Onwuegbuzie (2004, pp. 22-23) recommend "contingency theory" for research approach selection; this theory accepts that "quantitative, qualitative and mixed research are all superior under different circumstances". Consequently, researchers need to examine the specific contingencies and make the decision about which research approach should be used.

Thus, adopting a pragmatic paradigm involves that the research questions, or objectives, define the method used. Since the main objective refers to explore the relationship between teacher students' agreement with the different conceptions of inclusivity exposed by DeLuca (2012; 2013) with their perceptions of the democratic experiences in the University community (Knight, 2000; Pearl & Pryor, 2005), therefore, a quantitative approach suits to explore the possible correlations. On the other hand, due

to the complexity of educative context, it has been found important to gather qualitative data in order to explore a possible hidden variable, that is, the level of critical awareness in teacher students towards the research topic. Consequently, the purpose of using a mixed method approach is to “obtain different but complementary data” of the topic (Morse, 1991. In Crewel & Plano, 2011, p. 77) and “develop a more complete understanding of the phenomenon.” (Crewel & Plano, 2011, p. 77). Furthermore, as advocates of chaos and complexity theory in education (Cunningham, 2001) points, reductionist approach to social events should be avoided such as “law-like regularities” of statistical data or “in-situ description” of qualitative data.

### **3.2. Convergent Parallel Design**

This mixed method convergent parallel design consists of two different strands: quantitative and qualitative. First of all, after designing the two strands, data was collected separately. In the second step, data has been analyzed separately. The next step relates to reach the point of interface by comparing and transforming data. Finally, the two set of results has been related in the discussion. Therefore, in this study methods have equal priority in addressing the research questions and the level of interaction between the strands is independent (Crewel & Plano, 2011, pp. 64-66).

### **3.3 Sample**

The sample for the proposed study is the primary education program in the faculty of education in Charles University as a purposive sampling of a typical case which in this case implies a public university in Europe. Due to the specific characteristic of primary student’s qualifications in Czech Republic (three years bachelor degree plus a 2 years master), teacher students in the last year of the program had not been asked to participate in order to facilitate future research across context. Thus, the units of analysis in the quantitative strand are 66 teacher students in the third or fourth year of the program while the lack of participants in the qualitative strand lead as to open the sample to the secondary education program of the same University, then, a teacher student’s discourse was analyzed.

### *3.3.1 Quantitative strand*

The target population of the survey are teacher students in the primary program. After the pilot tests of the questionnaire instrument it was considered that new teacher students may not have enough knowledge and experiences to answer the questionnaire. Therefore, an exclusion criterion was applied to the target population resulting on primary teacher students in the last year of the bachelor degree and in the first year of the master degree, that is, in the third and fourth year of the program. In addition to this, teacher students in the last year of the master degree were also excluded in order to facilitate the future findings across context.

Due to specific and of limited availability of the target population, it has been used a non-probabilistic sampling method, concretely, a convenience sampling. Thus, four different lectures of the primary education program were visited in order to gather data: two from the third year and another two from the fourth year. In total, 100 teacher students were asked to complete the questionnaire and 66 responders were gathered. It is believed that the sample can be considered “representative of the target population” (Kitchenham & Pfleeger, 2002, p. 19) since most of the teacher students enrolled in the third and fourth year had the opportunity to participate in the survey. Therefore it is not pretended in this study to conclude with a strong inference from this sample but to explore the data.

### *3.3.2 Qualitative Strand*

Initially, a convenience sampling was used to gather data since the units of analysis were supposed to be teacher educators in the primary education program and teacher students who answered the questionnaire. Unfortunately, although 60 emails were sent to teacher educators to participate in an interview no one respond to the petition either the 66 teacher students who responded the questionnaire. Thus, the sampling method was adjusted to the circumstances: teacher students were approached through snowball sampling which relies on “the dynamics of natural and organic social networks” (Noy, 2008).

### 3.4 Techniques

#### 3.4.1. Survey

As Kerlinger (1973) pointed out, survey studies large and small populations in order to find relative distribution, incidence or interrelations of psychological or sociological variables. Since survey is a technique that can provide with quick and accurate information from a large group of people, it seemed the most appropriate in the circumstances of this research. It is important to highlight that being a researcher of social science, and concretely in the educative field, can be very complicated when you are in a completely new context. Thus, the survey serves this study as an explorative method and helps the researcher's understanding of the phenomenon as an outsider. Furthermore, the main elements of this study are attitudes and perceptions; therefore survey is an appropriate method of collecting this kind of data and to explain the relationship between variables. Finally, due to the nature of the research questions, this is a cross-sectional survey from where information is gathered without manipulating the study environment.

A questionnaire was developed in order to measure and correlate variables among teacher students. Table 2 shows the components of the questionnaire development.

TABLE 2: COMPONENTS OF QUESTIONNAIRE

Component	Description
<b>1. Purpose</b>	To describe the level of agreement with four interpretations of inclusivity and the perceived frequency of democratic attributes experienced in the program.  To correlate the democratic attributes experienced by teacher students with their interpretations of inclusivity.
<b>2. Blueprint</b>	The blueprint specifies which teacher students will be the responders, the democratic attributes (Knight, 2000; Pearl & Pryor, 2005) and the inclusivity interpretations (DeLuca, 2012) as the main focus areas, the item types and codes.
<b>3. Items &amp; Pretest</b>	<ul style="list-style-type: none"><li>• Questionnaire Items</li><li>• Redefine for clarity</li></ul>

SOURCE: Author's representation from Anderson & Morgan, (2008, p. 101).

On the other hand, data has been analysed using EZAnalyze. Given that a convenience sample has been used, it is not pretended to conclude with generalizations but to describe and explore what the data shows. Thus, bivariate data description will allow us to explore the joint distribution of a pair of variables: the democratic attributes experienced by students as the explanatory variable (X) and the interpretations of inclusivity as the response variable (Y). Therefore, Pearson product-moment correlation seems to be the most appropriate test to apply. Also, scatterplot has been used in order to coordinate ordered pair of values (X,Y), and to illustrate the possible association of these variables.

### *3.4.2. Interview*

A semi-structured interview has been used to gather data in the qualitative strand. This implies that some questions were planned in advance but flexibility was assured for an in-depth understanding. Considering the classification of qualitative interviews exposed by Rubin & Rubin (2005: 5-7), the interview is classified as "interviews clarification of concepts" and "interviews for the development of theory." The first is characterized by having among its objectives to clarify the meaning of special and shared terms and the second one is characterized by the specific research problem.

Furthermore, Critical Language Analysis (CLA) seem appropriate for the analysis of social order and inclusiveness since it understands language as social action where the produced text is viewed extensively as both "written text" and "spoken text" (Fairclough, 2001: 20) and focus on ideology and power relations. This approach analyses social interactions from the perspective of their linguistic elements in order to show their hidden determinants in the system of social relations. Fairclough (2001) argues that critical discourse analysis involves three dimensions: description relates to the formal properties of the text; interpretation which involves the relationship between text and interactions; and the explanation that concerns the relationship between interaction and social context. Due to the fact that neither the interviewer either the interviewee were using their mother tongue during the interview, some formal properties of the text, especially those related with grammar, lack of significance for our interpretation.

In short, Fairclough (2001, p. 20) understood the term discourse as the "whole process of social interaction in which the text is simply a part". Therefore, the text is a product



(the process of production) and a resource (process of interpretation). The properties of texts are considered "traces" in the process of production and "cues" in the process of interpretation. An important property of interpretation and production of texts is that they involve an interaction between the properties of the texts and the "Members' Resources" (MR). Fairclough (2001, p.8) defines MR as a set of prototypical representations stored in the long-term memory which are socially determined and ideologically shaped through their "common sense". Thus, MR refers to "interpretative resources" such as "social orders" or "interactional history" (Fairclough, 2001, p.118). As Fairclough (2001) states, the routine and natural complexity of MR is a powerful mechanism for the maintenance of the relations of power that ultimately underlie them. Thus, CLA is focused on four main themes and its MR, namely: ordering and inclusiveness of membership; awareness of the democratic attributes; ethical agreement with inclusivity; and practical agreement with inclusivity.

On the other hand, there are three approaches to discourse analysis that address social and political practices, namely: discourse analysis as a social critic; discourse analysis as empowerment; and discourse analysis as a guide to reform (Willig 1999, p. 10). The approach taken in this study is the "discourse analysis as a guide to reform" since it is pretended to problematize the role of language and its social consequences with the main objective of social intervention.

### **3.6 Ethical issues**

According with the British Educational Research Association (2011, p. 5-8), all participants of this study had been provided with an informed consent form that assure "openness and disclosure" of the study, their "right to withdraw" the study at any time and the protection of their "privacy".

It is important to highlight that all participants are over 18 years old and their decision to take part in the study was voluntary. In addition to this, they were provided with the information needed to be aware of the implications of the decision, that is, topic of the research, procedures to be followed and the possibility of future publication.

Furthermore, it is highly affirmed our commitment to safeguards participants' right of privacy and confidentiality during the procedure and in the findings exposed here,

specially, with those participants taking part in the interview since they seem to be the more susceptible of identification. Therefore, every data merging from the interview which may violate their rights has been omitted.

## CHAPTER FOUR: DATA ANALYSIS

### 4.1 QUANTITATIVE STRAND

#### 4.1.1 Descriptive analysis of data

##### A. Identification variables

In table 5, nominal variables are described in terms of values and frequencies plus an interval variable in term of median. This analysis will allow us to know the characteristics of the teacher students to which the survey was conducted.

In this first description we can appreciate that the group of participants is very homogeneous since the 94 % of students are female and the 92 % of them are between 21-23 years old. As graph 1 shows, there is also a clear division between two subgroups of participants: the 45 % of teacher students enrolled in third year gathering together with the 12% of teacher student in their second year of the program but enrolled in subjects of the third year. This subgroup differs from the other 42 % of teacher students in the fourth year not only for the level of knowledge and experiences in the program but also because the later have had experiences as training teacher in primary schools.

GRAPH 1: ACADEMIC YEAR

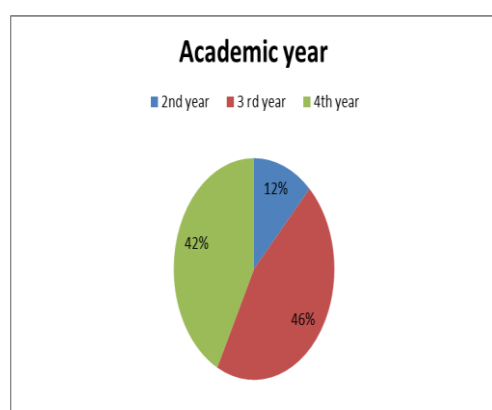


TABLE 5: IDENTIFICATION VARIABLES

VARIABLE	VALUE	PERCENTAGE
Program	Primary Education	100,000
Year	2	12
	3	46
	4	42
Gender	Female	94
	Male	6
Age	20	3,030
	21	27,273
	22	40,909
	23	19,697
	24	3,030
MEDIAN:	25	1,515
	27	3,030

## B. Action variables

In this section it is presented a descriptive analysis of ordinal variables. For data processing we use a measure of quasi-interval where it is considered ordinal variables as interval variables.

Action variables have been divided in two groups which in turn are also divided in subgroups. The first group called “conceptions of inclusivity” encompass the dependent variables and has four subgroups, namely: normative, integrative, dialogical and transgressive. On the other hand, the independent variables are grouped under the name of “democratic attributes” and has seven subgroups: the nature of educational authority; the ordering and inclusiveness of membership; the determination of important knowledge; the definition and availability of rights; the nature of participation in decisions that affects one’s life; the creation of an optimum environment for learning and equality.

All the active variables have the same measurement scale of attribution which is 1-6. As the range (R) in all the variables equal to 6, then the measurement scale (MS) equals to 3. Therefore, the performance pattern for the standard deviation is as follows:

- 0- 0’75: very homogenous
- 0’76- 1’5: medium homogeneity
- 1’51- 2’25: medium heterogeneity
- 2’26- 3: very heterogeneous

On the other hand, action variables are also described in their frequency of response by values. In order to facilitate the interpretation of data, values are grouping in the next ratings:

- 1-2: Disagree (aptitudes towards inclusivity) or never-few times (democratic attributes).
- 3-4: Moderate agreement (aptitudes towards inclusivity) or sometimes-usually (democratic attributes)
- 5-6: High agreement ( dependent variables); frequently-always ( independent variables)

### *B.1 Group of variables: aptitudes towards inclusivity*

In table 6, 7, 8 and 9, ordinal variables are described in terms of values, frequencies and descriptive statistics. This analysis will allow us to know the frequency of agreement in four different aptitudes inclusivity.

#### *Normative Conception*

As the frequency table 6 shows, the level of agreement with a normative conception of inclusivity is moderate (52%) where the variable “shaping traditions with standards” (55%) is the mode. Considering the standard deviation in these variables, we know that the respond has a medium homogeneity since all the variables have a standard deviation between 1,1 and 1,2. In addition to this, the mean of these variables, ranging between 3.1 and 3.9, shows that the level of agreement in these issues is medium.

TABLE 6: NORMATIVE CONCEPTION

NORMATIVE VARIABLES	FREQUENCY TABLE			STATISTICS		
	Disagree	Moderately agreement	High agreement	Mean	Median	Std. Dev.
Assimilation of minority groups in the school	12	49	39	3,985	4,000	1,196
Shaping traditions with standards	31	55	14	3,138	3,000	1,285
<b>Total %</b>	<b>21</b>	<b>52</b>	<b>27</b>			

#### *Integrative conception*

To analyse the frequency table 8 allow us to argue that the level of agreement of teacher students with an integrative conception of inclusivity is not clear, since the variable “grouping by ability” points to disagreement (44%) but in the second variable, “welcoming diversity”, the agreement is high (70%) being the later also the mode.

Furthermore, the former variable has medium heterogeneity of response (1.6) while the later variable (1,1) tends to medium homogeneity. Therefore, we can affirm that the 70 % of responders highly agree with “welcoming diversity” but in the case of “grouping pupils by ability” the frequency varies.

TABLE 7: INTEGRATIVE CONCEPTION

INTEGRATIVE INTERPRETATION	FREQUENCY TABLE			STATISTICS		
	Disagreement	Moderately agreement	High agreement	Mean	Median	Std. Dev.
Grouping by ability	44	26	30	3,182	3,000	1,682
Welcoming diversity	3	27	70	4,879	5,000	1,157
<b>Total %</b>	23	27	50			

### *Dialogical conception*

Data in table 8 reveals the level of agreement with a dialogical conception of inclusivity which varies between moderate and high (46%). Thus the variable “celebrate diversity” (53%) is the mode in the value of moderately agreement, followed by the variable “learning about diversity” (52%) in the value of high agreement. Besides this fact, the standard deviation in these variables lead us to affirm that the response has a medium homogeneity since all the variables have a standard deviation between 1,2 and 1,3. Accordingly, the mean of these variables, ranging between 4,2 and 4,3, shows that the level of agreement in these issues is medium-high.

TABLE 8: DIALOGICAL INTERPRETATION

DIALOGICAL INTERPRETATION	FREQUENCY TABLE			STATISTICS		
	Disagreement	Moderately agreement	High agreement	Mean	Median	Std. Dev.
Celebrate diversity	6	53	41	4,227	4,000	1,238
Learning about diversity	9	39	52	4,303	5,000	1,301
<b>Total %</b>	8	46	46			

### *Transgressive conception*

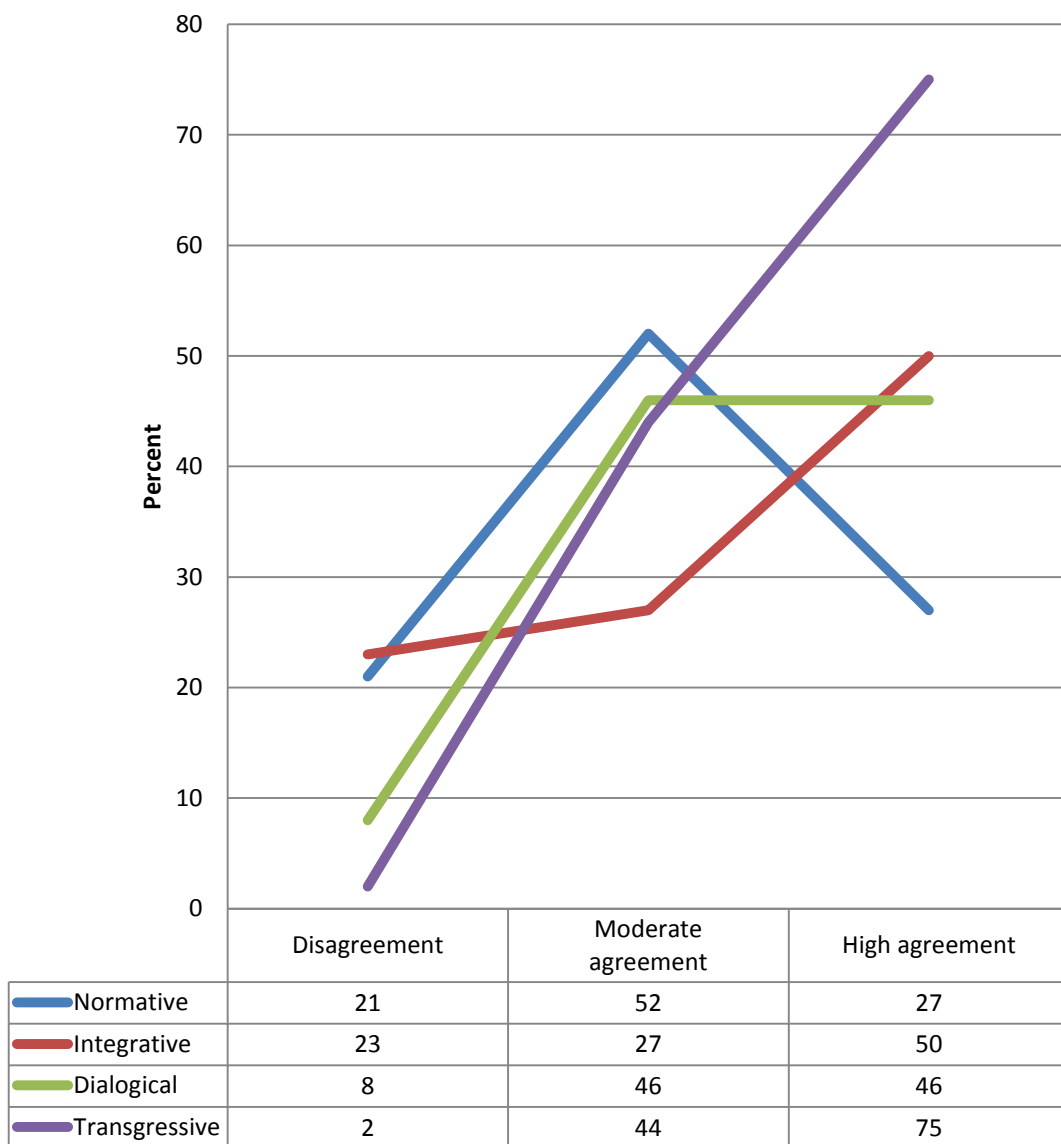
As the frequency table shows, the level of agreement with the transgressive conception of inclusivity is high (75%). Furthermore, the variable “attending diverse ways of learning” (82%) is the mode in the value high agreement. Since the variables have a standard deviation between 0,9 and 1,1 we can affirm that the response in these variables is moderately homogenous. In addition to this, the mean value also shows a high-medium agreement in this conception of inclusivity.

TABLE 9: TRANSGRESSIVE INTERPRETATION

TRANSGRESSIVE INTERPRETATION	FREQUENCY TABLE			STATISTICS		
	Disagreement	Moderately agreement	High agreement	Mean	Median	Std. Dev.
All individuals are culturally complex	3	38	67	4,719	5,000	1,133
Attending diverse ways of learning	1	17	82	5,182	5,000	,927
Total %	2	44	75			

To conclude this description of the variables in the group “interpretations of inclusivity” we can argue that the responders to the survey mainly have a transgressive interpretation of inclusivity. As graph 2 shows, it is in this conception where more participants highly agree while in the normative conception is where less participants highly agree, although the 55% moderately agree with shaping traditions by school standard which is theoretically in contradiction with a transgressive conception of inclusivity. In addition to this contradiction, it is found a moderate heterogeneity in the participants’ responses, in both integrative and dialogical conceptions of inclusivity, concretely in its variables “grouping by ability” and “learning about diversity”. This heterogeneity seems to relate with participants’ confusion about how inclusivity should look in practice.

GRAPH 2: LEVEL OF AGREEMENT WITH THE CONCEPTIONS OF INCLUSIVITY





## *B.2 Group of variables: democratic attributes*

In tables 10, 11, 12, 13, 14, 15, 16 and 17, ordinal variables are described in terms of values, frequencies and descriptive statistics. This analysis will allow us to explore the teacher students' perceptions of the frequency of experiencing democratic attributes in the primary program.

### *Educational authority*

Analysing the frequency table, we can argue that 53% participant consider that professors teaching in the primary program frequently use a persuasive authority which is the mode in this variable. Furthermore, in the second variable the mode (53%) reveals that participants sometimes experienced an imposing authority from professors. Accordingly, the means (3,5-4,3) show a medium range of times of experiencing both kinds of educational authority. Looking at the standard deviation in these variables, we can affirm that the homogeneity of response is moderate (1,1-1,2). Thus, it can be argued that, according to the participant opinion, the level of frequency of experiencing a persuasive authority in the program is high while the frequency of imposing authority is medium.

TABLE 10: EDUCATIONAL AUTHORITY

EDUCATIONAL AUTHORITY	FREQUENCY TABLE			STATISTICS		
	Never or few times	Sometimes	Frequently	Mean	Median	Std. Dev.
Persuasive authority (+)	9	38	53	4,333	5,000	1,194
Imposing authority (-)	23	53	24	3,545	4,000	1,279

### *The ordering and inclusiveness of membership*

Analysing the frequency table 11, we can affirm that the 20 % of participants never or few times feel like an equal member of the university community and that the 80% sometimes or frequently have been experiencing it during the program. In this variable

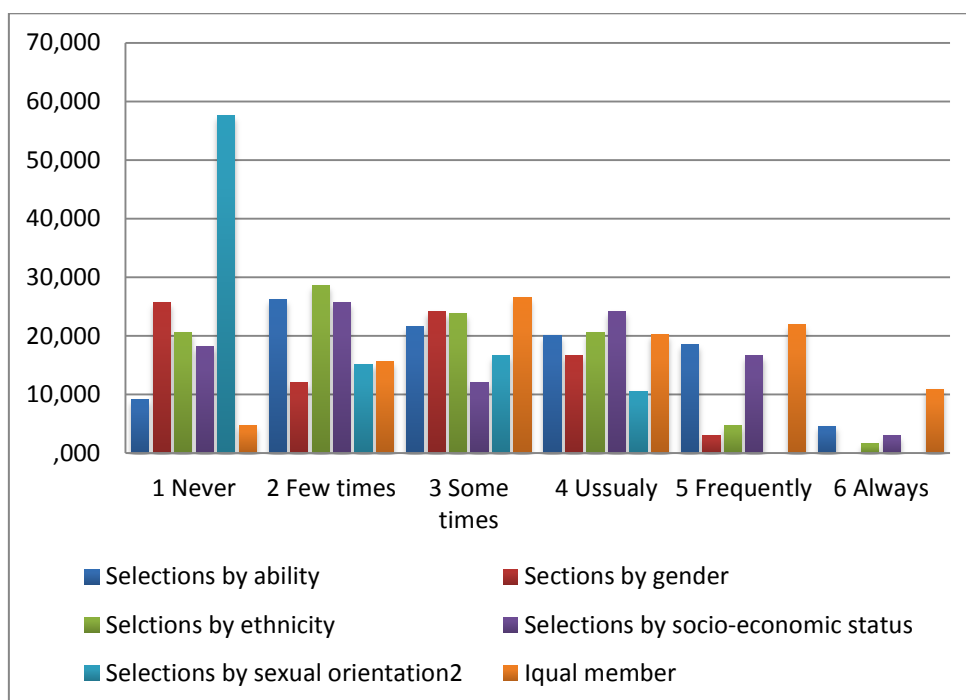
the mean (3,7) shows a middle value of experiencing equality in the university community. In addition, the standard deviation points to a moderate homogeneity of responses (1,3).

TABLE 11: THE ORDERING AND INCLUSIVENESS OF MEMBERSHIP

THE ORDERING AND INCLUSIVENESS OF MEMBERSHIP	FREQUENCY TABLE			STATISTICS		
	Never or few times	Sometimes	Frequently	Mean	Median	Std. Dev.
Feeling like an equal member of the university community (+)	20	47	33	3,719	4,000	1,386
Hierarchy by ability (-)	35	42	23	3,262	3,000	1,395
Hierarchy by ethnicity (-)	49	45	6	2,651	3,000	1,246
Hierarchy by gender (-)	44	36	20	3,045	3,000	1,483
Hierarchy by sexual orientation (-)	73	17	0	1,803	1,000	1,070
Hierarchy by socio- economic status (-)	71	26	3	2,091	2,000	1,212

On the other hand, the variables of “selections by ability” (23%) and “gender” (20%) rises that a 23 % and a 20 % respectably has frequently experiencing hierarchy of ability in professors’ selection and a 43% has sometimes experienced hierarchy of ethnicity. In opposition, a 73 % of participants have never experienced selections by sexual orientation as shows the mean (1). Similarly, in the variable “selections by socio-economic status” is found a 70% of participants with a mean value of few times. In addition to this, a 43% and a 40% sometimes have experience selections respectably by sexual orientation or socio-economic status. Furthermore, the standard deviations in these variables show medium homogeneity of response (1-1,4) among participants. Therefore, as graph 6 reveals, the level of frequency of feeling like an equal member of the community is medium-high where the mean is 3,7; experiencing hierarchy of ability or gender in professors’ selections is medium (3-3,2) ; experiencing hierarchy of ethnicity is low-medium (2,6); and hierarchy of sexual orientations is very low (1, 8).

GRAPH 3: THE ORDERING AND INCLUSIVENESS OF MEMBERSHIP



It is important to notice at this stage of the analysis that in order to understand the validity and real mean of the responses in this group of variables, it is needed a deep understanding of the subjective identity of participants and their interactions with their educational context. In addition, the high homogeneity in the identification variables is limiting the possibility to analyse perceptions of some groups of differences such as male, other ethnicities or disabilities. Thus, a qualitative instrument seems more appropriate to understand the ordering and inclusiveness of membership of the program.

#### *The determination of important knowledge*

As the frequency table 12 shows, the level of experiencing important knowledge for participants is medium-high, being the mode the variable “discussing practical educational problems” (68%). Since the variables have a standard deviation of 1,1 we can affirm that the response in these variables is moderately homogenous. In addition to this, the mean value also shows a medium-high frequency of this democratic attribute in the program.

TABLE 12: THE DETERMINATION OF IMPORTANT KNOWLEDGE

THE DETERMINATION OF IMPORTANT KNOWLEDGE	FREQUENCY TABLE			STATISTICS		
	Never or few times	Sometimes	Frequently	Mean	Median	Std. Dev.
Discussing practical educational problems (+)	8	24	<b>68</b>	4,667	5,000	1,128
Discussing important social problems (+)	12	<b>52</b>	36	3,909	4,000	1,173
Learning from students' interests (+)	9	43	<b>48</b>	4,364	4,000	1,159

### *The definition and availability of rights*

As the frequency table 13 exposes, the level of availability of the rights implying free expression and privacy is high (70%, 75%) with a medium homogeneity of response (0.9-1,2). In the case of the variable regarding the right of movement, the standard deviation (1,596) points to a medium heterogeneity in the participants response, and therefore, it is arguable that the participants may have a different perspective of this right which may be connected with the fact that the 64% of participants never or few times had been discussing students' rights in the classes.

TABLE 13: THE DEFINITION AND AVAILABILITY OF RIGHTS

THE DEFINITION AND AVAILABILITY OF RIGHTS	FREQUENCY TABLE			STATISTICS		
	Never or few times	Sometimes	Frequently	Mean	Median	Std. Dev.
Discussing students' rights during classes	<b>64</b>	27	9	2,333	2,000	1,232
Right of free expression	3	21	<b>75</b>	5,000	5,000	<b>,992</b>
Right of privacy	4	26	<b>70</b>	4,879	5,000	1,089
Right of movement (not to be a captive audience)	32	32	36	<b>3,621</b>	3,500	<b>1,596</b>

*The nature of participation in decisions that affects one's life*

Table 14 reflects the level of experiences related to participation in decisions during the classes. It shows a high frequently in the three variables where the variable “listening to classmates opinions” is the mode (89%) and has a very homogeneous response (0,7) while for the other two variables the homogeneity is moderate (0,8-1,2). Thus, it can be affirmed that the frequency of this democratic attribute is high.

TABLE 14: THE NATURE OF PARTICIPATION IN DECISIONS THAT AFFECTS ONE'S LIFE

PARTICIPATION IN DECISIONS	FREQUENCY TABLE			STATISTICS		
	Never or few times	Sometimes	Frequently	Mean	Median	Std. Dev.
Listening to classmates opinions	0	11	89	5,364	5,000	,715
Negotiation in debates	0	18	82	5,152	5,000	,827
Coalitions in debates	12	39	49	4,227	4,000	1,298

*The creation of an optimum environment for learning*

Analysing the frequency table 14, we can affirm that the frequency of experiencing an optimum environment for learning is medium-high. In addition, the mode is the variable “working towards a share goal” with a frequency of 59%. Furthermore the response of participants has a moderate homogeneity since the standard deviations varies from 1 to 1,1.

TABLE 14: CREATION OF AN OPTIMUM ENVIRONMENT FOR LEARNING

OPTIMUM ENVIRONMENT FOR LEARNING	FREQUENCY TABLE			STATISTICS		
	Never or few times	Sometimes	Frequently	Mean	Median	Std. Dev.
Positive expectations	6	47	47	4,318	4,000	1,010
Towards a share goal	6	35	59	4,636	5,000	1,062

Learning from students' interests	9	42	49	4,364	4,000	1,159
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### *Equality*

Analysing the frequency of equality exposed in table 15, we can affirm that the experience of equality in the program by participants is medium-high but while asking about feeling like an equal member of the university community the tendency is medium-low. In addition to this, the standard deviation shows a moderate homogeneity in both variables (1,2-1,3).

TABLE 15: EQUALITY IN THE PROGRAM

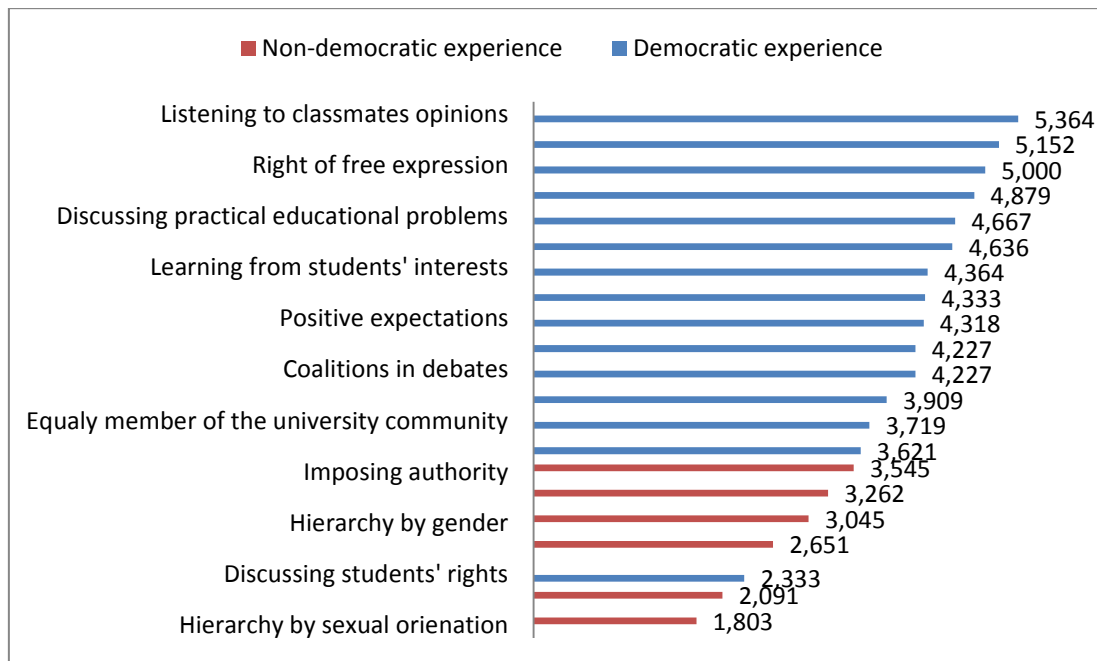
EQUALITY	FREQUENCY TABLE			STATISTICS		
	Never or few times	Sometimes	Frequently	Mean	Median	Std. Dev.
Equality is assured among the Program	11	47	42	4,227	4,000	1,238
Feeling like an equal member of the university community	20	47	33	3,719	4,000	1,386

In order to conclude with the descriptive analysis of the groups of variables “democratic attributes”, their rankings by mean are analysed and contrasted in the next lines. As we can observe in graph 4, the variable with the highest mean is “listening to classmates opinions” followed by “negotiations in debates”. Both variables belong to the subgroup of “the nature of participation in decisions that affects one’s life” which means that these skills are frequently experienced and training in the program.

In contrast to this, all the non-democratic experiences have the lowest means in the ranking but the tendency is medium-high in the cases of “imposing authority”, “hierarchy by ability” and “hierarchy by gender”. Furthermore, what it is more alarming is the fact that participants in the survey had been experiencing more selections by groups of difference (ethnicity, gender, ability) than discussing students’ rights. This imply that even though the availability of some right such us privacy and free expression is high, the students’ participation in defining the rights is practically inexistent.

Consequently, it is arguable that, in terms of mean, “the nature of participation in decisions that affects one’s life” is high in the topic “practical educational problems” (4,6) but it is medium in topic related to “important social problems” (3,9) and low when it relates with students’ rights” (2,3).

GRAPH 4: RANKING OF DEMOCRATIC EXPERIENCES (MEAN)



#### 4.1.2 Identification of variables for correlation

First of all, a correlation matrix has been done in order to identify correlation among the active variables. Resulting of this analysis are 9 correlational hypotheses which are tested in the next section with Pearson correlation coefficient which indicates the degree of linear relationship between two variables. Table 16 shows the identification of variables, their level of measurement and statistical test for hypotheses.

TABLE 16: CORRELATIONAL HYPOTHESES, VARIABLES, MEASUREMENT SCALE AND CONTRAST TEST

CORRELATIONAL HYPOTHESES	“X” VARIABLE		“Y” VARIABLE		CONTRAST TEST
	VARIABLE	SCALE	VARIABLE	SCALE	
<b>H. 1</b> A relationship exists between teacher students' experiences of the right of movement and their agreement with shaping traditions through standards.	Right of movement	Ordinal	Shaping traditions	Ordinal	Rxy Pearson
<b>H.2</b> A relationship exists between teacher students' experiences of the right of free expression and their agreement with grouping students by ability.	Right of free expression	Ordinal	Grouping by ability	Ordinal	Rxy Pearson
<b>H. 3</b> A relationship exists between teacher students' experiences of positive expectations from teacher educators and their agreement with grouping students by ability	Positive expectations	Ordinal	Grouping by ability	Ordinal	Rxy Pearson
<b>H.4</b> A relationship exists between the hierarchies of sexual orientation in the selections experienced by students and students' agreement with learning about diversity	Hierarchy by sexual orientation	Ordinal	Learning about diversity	Ordinal	Rxy Pearson
<b>H.5</b> A relationship exists between the imposing authority experienced by students and students' agreement with attending diverse ways of learning.	Imposing authority.	Ordinal	Learning from diversity.	Ordinal	Rxy Pearson



<b>H. 6</b> A relationship exists between teacher students' experiences of positive expectations from teacher educators and students' agreement with attending diverse ways of learning	Positive expectations	Ordinal	Learning from diversity	Ordinal	Rxy Pearson
<b>H.7</b> A relationship exists between teacher students' experiences of discussing their rights during the classes and students' agreement with considering all individuals culturally complex.	Discussing students' rights	Ordinal	All individuals are culturally complex	Ordinal	Rxy Pearson
<b>H. 8</b> A relationship exists between teacher students' experiences of coalitions during debates and students' agreement with considering all individuals culturally complex.	Coalition in debates	Ordinal	All individuals are culturally complex	Ordinal	Rxy Pearson
<b>H.9</b> A relationship exists between teacher students' experiences of learning what interest them and students' agreement with attending diverse ways of learning.	Learning what interest me	Ordinal	Learning from diversity	Ordinal	Rxy Pearson

### 4.1.3 Contrast of correlational hypothesis

As we have seen in the previous table, Pearson test ( $r_{xy}$ ) will be used in order to determine the linear correlation between variables. The correlation coefficient lies between -1 and +1 where -1 indicates perfect linear negative relationship between two variables; +1 indicates perfect positive linear relationship; and 0 indicates lack of any linear relationship. The next scale shows the possible interpretations of correlation either negative or positive:

- 0-0.2: Null relationship
- 0.21 to 0.4: Low relationship
- 0.41 to 0.7: Average relationship
- 0.71 to 0.9: High relationship
- $\geq 0.91$ : Very high or perfect relationship

The significance value for Pearson correlation coefficient is  $\alpha = 0.05$ . Therefore, the relationship will exist when probability ( $p$ ) of the correlation value is lesser than 0.05. In addition, scatter plot and the regression line are used to represent the correlations.

**H1. No relationship exists between teacher students' experiences of the right of movement (X) and their agreement with shaping traditions through standards (y).**

Ho:  $\rho_{xy} = 0$

H1:  $\rho_{xy} \neq 0$

SCATTER POT 1

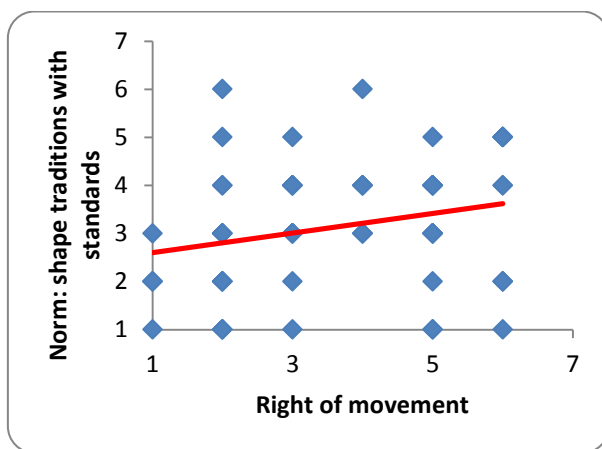


TABLE 17

Pearson Correlation		,253
N		65,000
P		,042

Looking at data in table 17, we know that the relationship between teacher students' experiences of the right of free expression and their agreement with shaping traditions through standards is low (0.25) but this relationship is significant as  $p = 0.042$ . Therefore, we falsify the null hypothesis and verify the alternative hypothesis. Then, the substantive hypothesis is not plausible due to the relationship that exists between these two variables, although it is very low and the degree of dispersion of responses is high. In addition, in the scatter pot 1, we can visualize that the responses are far dispersed from the perfect relationship that the regression line determine.

It can be arguable that this is a spurious relationship since it does not seem logical that a high frequency of experiencing the right of movement relates with a high agreement with a normative conception of inclusivity. In opposition, it is more logical to expect a negative relationship between these variables since to respect the right of movement of students in a classroom firstly implies the recognition of their diverse needs. Accordingly, to not respect this right logically implies an intention of shaping diversity. Furthermore, if we look back to the frequency table 13, the standard deviation confirms

heterogeneity in the participants' responses in the variable considered in this hypothesis (1,596). From the fact that all the participants share lectures and professors, it can be inferred that these differences in their perceptions may be connected with the low frequency of discussing students' rights in the classes (64% of participants in the value "never or few times". See table 13). Thus, a hidden variable in this study can be identified and, at this stage of the analysis, it is called "action awareness".

**H2. No relationship exists between teacher students' experiences of the right of free expression (X) and their agreement with grouping students by ability (y).**

Ho:  $\rho_{xy} = 0$

H1:  $\rho_{xy} \neq 0$

SCATTER POT 2

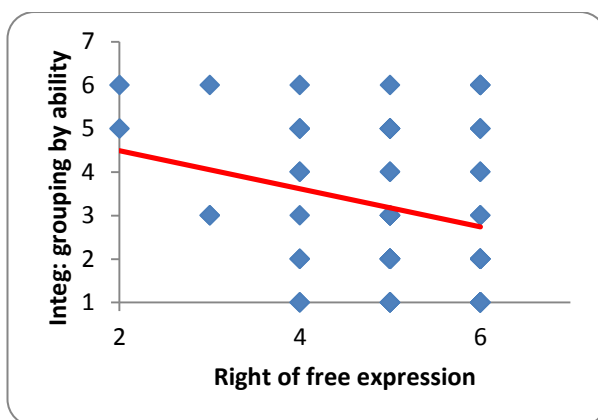


TABLE 18

Pearson Correlation		-,258
N		66,000
P		,036

Entering in the data of the table 17, it is appreciable that there is a low negative relationship between teacher students' experiences of the right of free expression and their agreement with grouping students (- 2.5) which means that one variable increases as the other decreases, and vice versa. In addition, this negative relationship is significant as  $p = 0.036$ . Therefore, we falsify the null hypothesis and verify the alternative hypothesis. Then, the substantive hypothesis is not plausible due to the low

negative relationship that exists between these two variables, although, as the diagram 2 illustrate, the responses are very dispersed from the regression line.

**H.3. No relationship exists between teacher students' experiences of positive expectations from teacher educators (X) and their agreement with grouping students by ability (y).**

Ho:  $\rho_{xy} = 0$

H1:  $\rho_{xy} \neq 0$

SCATTER POT 3

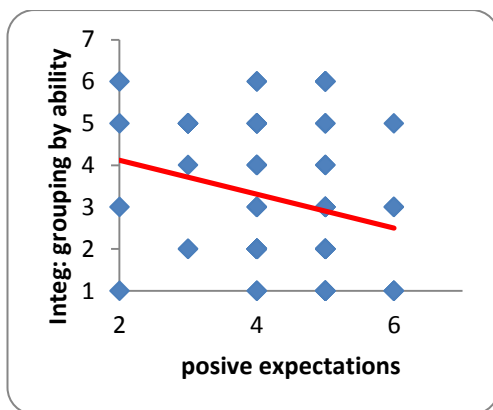


TABLE 19

Pearson Correlation	-,243
N	66,000
P	,049

Pearson Correlation points that there is a negative low relationship between the variables (- 0.24) but significant as  $p = 0.049$ . This relation implies that one variable increases as the other decreases, and vice versa. Therefore, the null hypothesis is falsified and the alternative hypothesis is verified. Thus, it is affirmed that the substantive hypothesis is not plausible due to the negative low relationship between those two variables. Diagram 4 shows a high degree of dispersion of responses.

**H.4 No relationship exists between the hierarchies of sexual orientation in the selections experienced by students (X) and students' agreement with learning about diversity (y).**

Ho:  $\rho_{xy} = 0$

H1:  $\rho_{xy} \neq 0$

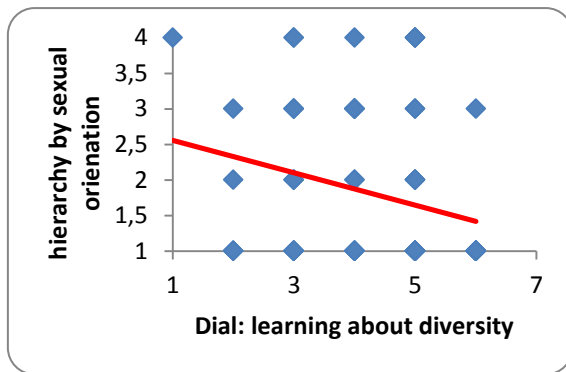


TABLE  
20

DIAGRAM

4

Pearson Correlation	
	-,277
N	66,000
P	,024

As in the previous correlation, it is found a negative low relationship between the variables (- 0.27) but significant as  $p = 0.024$ . This relation implies that one variable increases as the other decreases, and vice versa. Therefore, the null hypothesis is falsified and the alternative hypothesis is verified. Thus, it is affirmed that the substantive hypothesis is not plausible due to the negative low relationship between those two variables. Diagram 4 shows a high degree of dispersion of responses.

**H.5 No relationship exists between the imposing authority experienced by students (X) and students' agreement with attending diverse ways of learning (y).**

Ho:  $\rho_{xy} = 0$

H1:  $\rho_{xy} \neq 0$

DIAGRAM 5

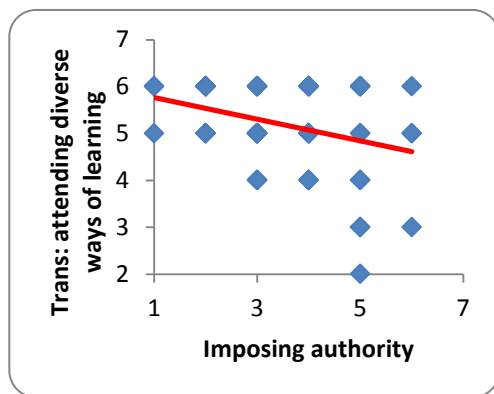


TABLE 21

Pearson Correlation	-,319
N	66,000
P	,009

Data in table 21 reveal a negative average relationship between the variables (- 0.31) and very significant as  $p = 0.009$ . This relation implies that the level of agreement with “attending diverse ways of learning” increases as the level of experiencing “imposing authority” decreases, and vice versa. Therefore, the null hypothesis is falsified and the alternative hypothesis is verified. Then, it is affirmed that the substantive hypothesis is not plausible due to the negative average relationship between those two variables. Diagram 5 shows a medium degree of dispersion of responses.

**H. 6 No relationship exists between teacher students' experiences of positive expectations from teacher educators (X) and students' agreement with attending diverse ways of learning (y).**

Ho:  $\rho_{xy} = 0$

H1:  $\rho_{xy} \neq 0$

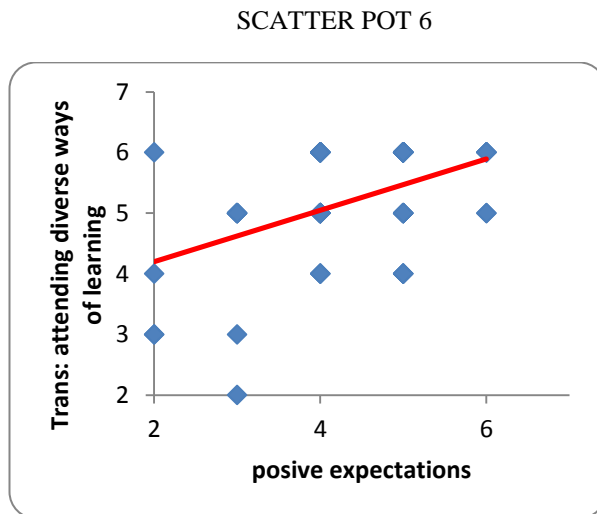


TABLE 22

Pearson Correlation		,463
N		66,000
P		,000

According with data in table 22, it is found an average relationship between the variables (0.46) where the significance is high as  $p = 0.000$ . This relation implies that the level of agreement with “attending diverse ways of learning” increases as the level of experiencing “positive expectations from professors” rises, and vice versa, as the diagram 6 illustrates. Therefore, the null hypothesis is falsified and the alternative hypothesis is verified. Then, it is affirmed that the substantive hypothesis is not plausible due to an average relationship between those two variables.



**H.7 No relationship exists between teacher students' experiences of discussing their rights during the classes (x) and students' agreement with considering all individuals culturally complex (y).**

Ho:  $\rho_{xy} = 0$

H1:  $\rho_{xy} \neq 0$

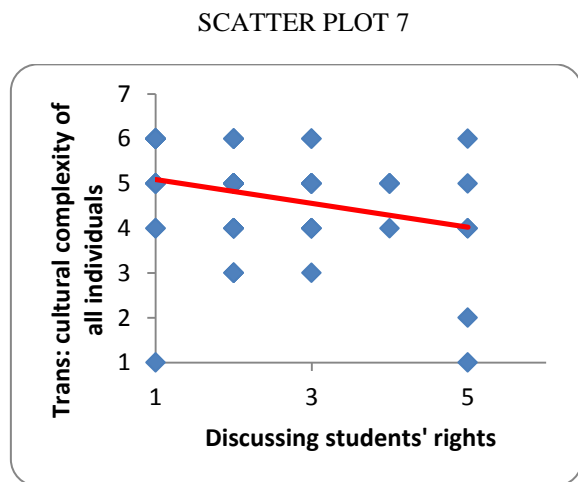


TABLE 23

Pearson Correlation		,304
N		64,000
P		,015

Looking at data in table 17, we know that the relationship between those two variables is negative and low (-0.28) but also significant as  $p = 0.021$ . Consequently, null hypothesis is falsified and the alternative hypothesis verified. Therefore, the substantive hypothesis is not plausible due to a low negative relationship that exists between the two variables. In the scatter plot 7 we can visualize that the responses has a medium dispersion from the perfect relationship that the regression line determine.

Similarly to the hypothesis 1, we can argue that this is a spurious relationship due to the hidden variable called “action awareness” which may be influencing the linear relation. For instance, it can be logically claimed that the 67% of participants with a high agreement with the variable “all individuals are culturally complex” (See table 9) may also have a high level of critical thinking, and therefore, their perceptions regarding the frequency of experiencing the variable “discussing students’ rights” is low (64%. See table 13).

**H.8 No relationship exists between teacher students' experiences of coalitions during debates (X) and students' agreement with considering all individuals culturally complex (y).**

Ho:  $\rho_{xy} = 0$

H1:  $\rho_{xy} \neq 0$

SCATTER PLOT 8

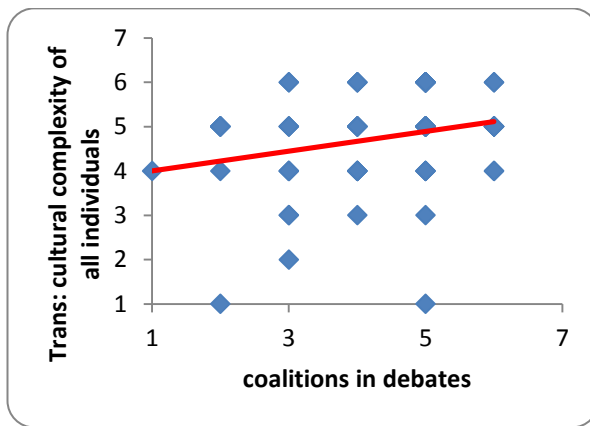


TABLE 24

Pearson Correlation		,257
N		64,000
P		,040

According with data in table 24, it is found a low relationship between the variables (0.46) which is significant as  $p = 0.040$ . Scatter pot 7 shows that the level of agreement with “all individuals are culturally complex” increases as their perceptions of experiencing “coalitions in debates” rises, and vice versa. Therefore, the null hypothesis is falsified and the alternative hypothesis is verified. Since the substantive hypothesis is not plausible we affirm that there is low relationship between those two variables.

**H.9 No relationship exists between teacher students' experiences of learning what interest them (x) and students' agreement with attending diverse ways of learning (y).**

Ho:  $\rho_{xy} = 0$

H1:  $\rho_{xy} \neq 0$

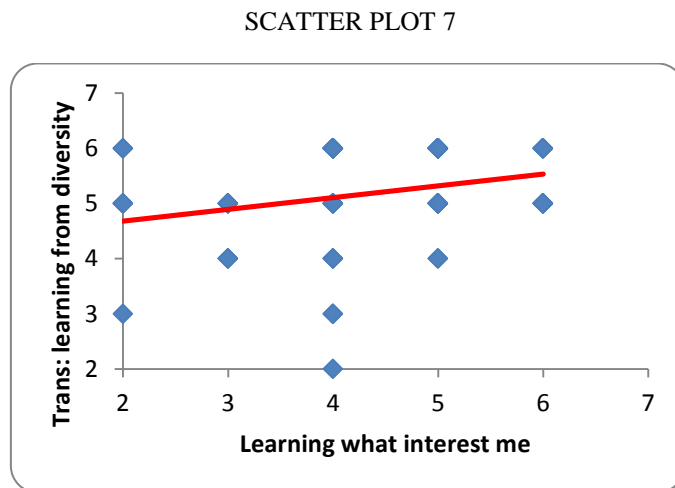


TABLE 25

Pearson Correlation	,267
N	66,000
P	,030

Pearson correlation in table 25 point to a low relationship between the variables (0.26) but significant as  $p = 0.030$ . Looking at the scatter pot 8 we appreciate that the level of agreement with “attending diverse ways of learning” increases as the perceptions of “learning what interest me” rises, and vice versa. Thus, we falsify the null hypothesis and verify the alternative hypothesis. Consequently, the substantive hypothesis is not plausible which lead us to affirm that a low relationship exists between those two variables.

In order to conclude this section, in table 26 is exposed the correlation matrix of the two subgroups of active variables, namely: “conceptions of inclusivity” and “perceptions of democratic attributes”. Results of this analysis and its implication are developed in the next chapter.

TABLE 27: CORRELATION MATRIX

SUB-GROUP OF ACTIVE VARIABLES		NORMATIVE CONCEPTION		INTEGRATIVE CONCEPTION		DIALOGICAL CONCEPTION		TRANSGRESSIVE CONCEPTION	
		Assimilation	Shape traditions	Welcome diversity	Grouping by ability	Celebrate diversity	Learning about diversity	Cultural complexity of all	Attending diverse ways of learning
EDUCATIONAL AUTHORITY	Persuasive	Null	Null	Null	Null	Null	Null	Null	Null
	Imposing	Null	Null	Null	Null	Null	Null	Null	Average - r
ORDERING AND INCLUSIVENESS OF MEMBERSHIP	Equal member	Null	Null	Null	Null	Null	Null	Null	Null
	Hierarchy by ability	Null	Null	Null	Null	Null	Null	Null	Null
	Hierarchy by ethnicity	Null	Null	Null	Null	Null	Null	Null	Null
	Hierarchy by gender	Null	Null	Null	Null	Null	Null	Null	Null
	Hierarchy by sexual orientation	Null	Null	Null	Null	Null	Low - r	Null	Null
	Hierarchy by socio-economic status	Null	Null	Null	Null	Null	Null	Null	Null

<b>DETERMINATION OF IMPORTANT KNOWLEDGE</b>	<b>Discussing practical educational problems</b>	Null	Null	Null	Null	Null	Null	Null	Null
	<b>Discussing social problems</b>	Null	Null	Null	Null	Null	Null	Null	Null
<b>DETERMINATION AND AVAILABILITY OF STUDENTS' RIGHTS</b>	<b>Discussing students' rights</b>	Null	Null	Null	Null	Null	Null	<b>Spurious r</b>	Null
	<b>Right of free expression</b>	Null	Null	Null	<b>Low - r</b>	Null	Null	Null	Null
	<b>Right of privacy</b>	Null	Null	Null	Null	Null	Null	Null	Null
	<b>Right of movement</b>	Null	<b>Spurious r</b>	Null	Null	Null	Null	Null	Null
<b>PARTICIPATION IN DECISIONS THAT AFFECTS ONE'S LIFE</b>	<b>Listening to classmates' opinions</b>	Null	Null	Null	Null	Null	Null	Null	Null
	<b>Negotiation in debates</b>	Null	Null	Null	Null	Null	Null	Null	Null
	<b>Coalitions in debates</b>	Null	Null	Null	Null	Null	Null	<b>Low +r</b>	Null
<b>OPTIMUM ENVIRONMENT FOR LEARNING</b>	<b>Share goal</b>	Null	Null	Null	Null	Null	Null	Null	Null
	<b>Learning what interest me</b>	Null	Null	Null	Null	Null	Null	Null	<b>Low +r</b>
	<b>Positive expectations</b>	Null	Null	Null	<b>Low - r</b>	Null	Null	Null	<b>Average +r</b>
<b>EQUALITY</b>	<b>Equality is assured</b>	Null	Null	Null	Null	Null	Null	Null	Null

## 4.2 QUALITATIVE STRAND

In this strand qualitative data is analysed through CLD. First, the transcription of the interview is presented, followed by a descriptive analysis with interpretative comments.

The transcription symbols used are presented bellow (Briz, 1998):

: Speaker change

/ short pause

// Pause between half a second and a second

/// Pause for a second or more

(5'') Silence (period or interval) for 5 seconds

↑ Rising intonation

↓ Falling intonation

→ Intonation maintained or suspended

(( )) Fragment indecipherable

((...)) Stop recording

(Laughs)

° () ° Fragment pronounced in a tone lower.

! ? Questions or rhetorical exclamations

In the descriptive section, CLA is focused in three elements, namely: “experimental values of words”, “relational values of words” and “expressive values of words”. The first element relates with the “producer’s experience of the social world”, the second one points to “social relations” in the choice of wordings while the last one relates to those words that imply an “evaluation”. Each element represents cues of “beliefs”, “social relations” and “social identities” respectively (Fairclough, 2001, pp. 93-116).

### 4.2.1 Transcription

**Interviewer 1:** In which academic year are you enrolled?

**Participant 1:** I am in the last year of the program

**Interviewer 2:** First of all / I would like to know what do you understand by inclusive education?

**Participant 2:** (5'') Well // I don't know what is inclusive education <sup>↑</sup>

**Interviewer 3:** I mean // to include everyone in the school

**Participant 3:** (laughter) I don't know if I understand you / do you have the question in Czech?

**Interview 4:** Ok / no worries // let's try it in another way / can you tell me if you agree or disagree with this affirmation? // minority groups should be assimilated in the school culture /

**Participant 4:** I **absolutely agree** / I think that **schools must assimilate students**

**Interviewer 5:** and // what about // minority groups traditions should be shaped with the school **standards** / do you agree?

**Participant 5:** (5'') pruff / (laughter) // Yes / i think that people must // Oh // i don't know the word in English // i think / schools make the main culture / teach children what is **right** / and children must // agree with it / because the school teach the **official culture**

**Interviewer 6:** And for instance // students with a **Romani** culture// what do they need to do?

**Participant 6:** Yes // I **respect their culture** // but schools show you what you need in life / they must // be **adapted** <sup>↑</sup>// that's the word I was looking for <sup>↑</sup>/ children should be adapted in the **main** culture

**Interviewer 7:** Adapt! <sup>↑</sup> // ok / interesting word // Let's talk about adaptation // so // what about schools been adapted to the different cultures of students <sup>↑</sup>

**Participant 7:** No / what I mean is that schools adapt children / and not the opposite // schools must respect their culture / but / at the same time children have to be adapted to the main culture // **children need to know** how life is

**Interviewer 8:** In the system?

**Participant 8:** Yes <sup>↑</sup>/ in the system

**Interviewer 9:** ok / I understand // and / how is your agreement with the sentence / students should be grouping by ability in the classroom?

**Participant 9:** This is a hard question (5'') Yes / I think students should be grouping by ability / because /// but I **don't agree absolutely** // only very good students should be separated / just the 10 % of students should be separated // only the best ones // grouping is not a **beautiful** word but is **right**

**Interviewer 10:** Ok // imagine then / that you have a student with an intellectual disability / do you agree with grouping **people with disabilities**?

**Participant 10:** Well // the **best students shouldn't be in the same classroom** // may be in the same school / but not in the same classroom

**Interviewer 11:** why?

**Participant 11:** because // they are the best

**Interviewer 12:** Do you think that teachers have to **welcome diverse students**?

**Participant 12:** **Yes / why not** / in the world there are many different cultures // when I did my training in the school I had students from other countries / **gipsy** and Vietnams students and // **it wasn't a problem** for me // but they must **respect** our culture

**Interviewer 13:** but // you know // gipsy people are from here <sup>↑</sup>/ I mean // they born here like you / so // why do you think they have to respect your culture?

**Participant 13:** Yes <sup>↑</sup>/ I **don't have problems with their different dances or food** / but/ they must respect <sup>↑</sup>/ the main culture /// they must **understand the rules**

**Interviewer14:** ok / do you agree or disagree with diversity as a central feature of learning contexts



**Participant 14:** Wooooow // this is a complicated question

**Interviewer 15:** Let's put it easier // do you think that we should **teach about other cultures in schools** // I mean / for example / giving lessons about Chinese culture / or whatever

**Participant 15:** **Yes / sure / I agree**

**Interviewer 16:** and do you think that everyone is **culturally complex**?

**Participant 16:** **Yes / everyone is different** / but I think that in the school this is not important

**Interviewer 17:** Why?

**Participant 17:** Why? ^/ because /// everyone study the same thing / it doesn't matter where you come from // teachers teach the same / and **students need the same information**

**Interviewer 18:** do you think that teaching have to be adapted to **students' subjective ways of knowing**?

**Participant 18:** Yes / sure / some **students are clever / others are low** /every children is different

**Interviewer 19:** Ok / now I'd like to know more about your experiences in the university /// do you think that professors **impose** their knowledge or they try to **persuade** students?

**Participant 19:** (laughter) you like to make **complicated questions** / do you? /(laughter)/ well / I need to think about it / **I never think about this** (5") I think that professors **most of the times persuade** student and **few times impose** what they think / but/ you know / it depends on the professor / they are also different (laughter)

**Interviewer 20:** (laughter) / of course // do you feel like an **equally valued member** of the university community?

**Participant 20:** **No I don't / but because I don't want** to be a member of the university community

**Interviewer 21:** why?

**Participant 21:** I don't know // I never been in the university senate / it wasn't interesting for me / I didn't like it

**Interviewer 22:** I see / and why did you choose to become a student of Charles University?

**Participant 22:** Well / because Charles University has a very good reputation / only the best students can pass its entry exam

**Interviewer 23:** Congratulations then / and // during your time in this university // have you had classmates from different cultures?

**Participant 23:** (5") yes / I had one Vietnam /// and one from Africa / now we are very good friends / but /// they are almost Czech / they speak perfect Czech

**Interviewer 24:** and do you think professors treat them like they treat Czech students?

**Participant 24:** Yes / exactly the same

**Interviewer 25:** and what about gender // because most of the students are

**Participant 25:** Woman! / yes / many times I'm the only man in the class /// but this was the opposite when I coursed a subject in the History Faculty / most of the students are men there

**Interviewer 26:** and // have you experience any discrimination regarding gender?

**Participant 26:** uuuuu (5") // I had one teacher who discriminated a woman / this precisely was in the faculty of History

**Interviewer 27:** how was it?

**Participant 27:** well / he made some jokes // he was talking about war / and he said that women // not / men /// not that men are better but / they are more interested on war than women / you know // we love II War / I know every think about it / and she didn't know anything about it / so /// this teacher was kidding on her and then he excludes her from the conversation // but / he was old // this is not something very common

**Interviewer 28:** and what about sexual orientation / do you think that professors discriminate **homosexual people**?

**Participant 28:** I don't know / I'm not **gay** / and I don't know anyone in the university  
// Sorry / **I'm not interested** in this topic

**Interviewer 29:** That's fine / do you know any **person with disabilities** studying in your program?

**Participant 29:** Yes I do / one in a wheelchair and one blind // they are fine

**Interviewer 30:** And do you think that Professors discriminate them?

**Participant 30:** **Absolutely not** <sup>↑</sup>

**Interviewer 31:** and // do you think that **professor respect students' rights**?

**Participant 31:** mmm / **complicated again** // now yes // but at the beginning they didn't / I mean/// they didn't respect my knowledge / but now they respect it / **I had to show that I am someone else**

**Interviewer 32:** Can you disagree with professor in a given topic?

**Participant 32:** mmm / (laughter) / it is complicated / they think **they have the true** / but it depends on the teachers / some will just listen to your opinion / and in other cases // the teacher may get angry

**Interviewer 33:** do they respect student's privacy?

**Participant 33:** **Yes!** / They never embarrass me / or something like this

**Interviewer 34:** and the **right of movement**?

**Participant 34:** **Yes** / sure / we are in the university **not in secondary school**

**Interviewer 35:** Do you speak about **students' rights** in the classes?

**Participant 35:** **with other students**?

**Interviewer 36:** and with professors too

**Participant 36:** **I don't understand** you

**Interviewer 37:** I mean / if you have debates or discussions about rights during the classes

**Participant 37:** I do still **not understand** the question

**Interviewer 38:** Wait a second / I have it in Czech (5”) během výuky mluvíme o právech studentů

**Participant 38:** What you mean about **students' rights**? / is it free expression?

**Interviewer 39:** Rights in general

**Participant 39:** We **never** speak about this in the classes / and / either outside the class with my classmates /// **we have some rules** like // you can't come late /// or you can go to the toilet if you need it // but we never speak about this

**Interviewer 40:** Imagine that you did a very good exam / but // your professor give you a very bad score // can you complain about it?

**Participant 40:** If the professor say it / **it is true**

**Interviewer 41:** always?

**Participant 41:** yes

**Interviewer 42:** Do you have **the right to ask for a second marker**?

**Participant 42:** **No** / you can talk with the professor if you like // but I don't think he or she is going to change the score

**Interviewer 43:** Ok / well // I think we have finished / as you can see // this interview is about inclusive education and democratic practices in the university / I'm trying to understand their connexions // I don't know if you want to add something to conclude the interview

**Participant 43:** I think this is a **complicated topic in Czech Republic** / you know / I never think about this topic

**Interviewer 44:** about inclusion or about democracy in the university?

**Participant 44:** about **democracy** // I don't know / **I never have thought** about this // it is a hard topic

**Interviewer 45:** why?

**Participant 45:** I don't know // maybe you can tell me when you finish the research

**Interviewer 46:** (laughter) thank you for your participation

## 4.2.2 Description and interpretations

### *Ethical agreement with inclusivity*

TABLE 28

<b>EXPERIMENTAL</b> <b>(knowledge/beliefs)</b>	<b>RELATIONAL</b> <b>(Social relations)</b>	<b>EXPRESSIVE</b> <b>(Social identities)</b>
P4: <b>Absolutely agree</b> with assimilation P7: children <b>need</b> to know how life is I6: <b>Romani</b> – P12: <b>Gipsy</b> I12: welcome diverse students – P12: <b>yes</b> , why not? (welcome diversity) P16: <b>Yes</b> / everyone is different	P6: <b>respect</b> their culture P7: children <b>need</b> to know how life is P12: they must <b>respect</b> our culture (people with different culture) P13: <b>no problem</b> with different <b>dances or food</b> (...) they <b>have to</b> understand the <b>rules</b> (other cultures)	P16: this is <b>not important</b> (cultural complexity)

As we can appreciate in table 28, this discourse reflects a high ethical agreement with the normative conception of inclusivity since the producer's beliefs show an absolutely agreement (P4) with assimilation. Furthermore, he assumes that his knowledge is enough to know what "children need" but at the same time, he affirms that the "cultural complexity" of children "is not important". As we will see in the next theme, it is because the main culture has to adapt children (P5; P6), and therefore, children's social identity is not important. In addition to this, the producer used the term gypsy (P12) which has pejorative connotations.

In addition to this, in his beliefs we found a medium agreement with the integrative conception of inclusivity, concretely with welcome diversity (P12). Thus, his discourse point that social relations among different cultures have to be based on mutual respect but minority cultural groups should always respect the rules from the main culture.

*Practical agreement with inclusivity*

TABLE 29

EXPERIMENTAL (knowledge/beliefs)	RELATIONAL (Social relations)	EXPRESSIVE (Social identities)
P5: <b>official</b> culture P5: <b>main</b> culture P6: <b>adapt</b> children P9: <b>don't agree absolutely</b> (grouping) P12: Different cultures (...) <b>wasn't a problem</b> for me P13: yes (...) <b>I agree</b> (learning about diversity)	P6: <b>adapt</b> children P4: schools <b>must assimilate</b> student and <b>not the opposite</b> P10: best students <b>shouldn't</b> <b>be</b> (with people with disabilities) P12: <b>Gipsy</b> P17: students <b>need the same</b> information (does not matter cultural complexity)	I5: Standards - P5: <b>Right</b> P9: grouping is not a <b>beautiful</b> word but is <b>right</b> P10: <b>best</b> students P18: students are <b>clever</b> / others are <b>low</b>

When the discourse turned into inclusivity in practice, the producer of the text claimed that children must be adapted with the official and main culture. This implies that he understands the social relations in the school as a dominant/subordinate. As DeLuca (2013, p. 326) pointed, normative interpretations of inclusivity are characterized by a “unicentric orientation with the dominant culture at the center while maintaining a dualistic discourse”. In addition he expressed medium agreement with an integrative conception of inclusivity. He believes that grouping is needed for gifted children (P10) seeing people with disabilities as inferior to them (P9). This belief supposes a hierarchy by ability which is supported by seeing the social identities of pupils with the dichotomy clever-low (P18) and dismissing other factors that affect learning like cultural complexity (P17).

*Ordering and inclusiveness of membership (University community)*

<b>EXPERIMENTAL</b> <b>(knowledge/Beliefs)</b>	<b>RELATIONAL</b> <b>(Social relations)</b>	<b>EXPRESSIVE</b> <b>(Social identities)</b>
P20: <b>No I don't</b> / but because <b>I don't want</b> (Equal member) P24: <b>exactly the same</b> (Professor's treatment to students from other cultures) P26: <b>we love</b> II War (gender discrimination) P30: <b>Absolutely not</b> (discrimination towards people with disabilities)	P22: only the <b>best</b> students (member of university) P23: we are very good <b>friends</b> (people from other culture) P31: <b>I had to show</b> that I am someone else (Respect from professor)	P22: very <b>good reputation</b> / only the <b>best students</b> (member of university) P23: <b>almost</b> Czech / they speak <b>perfect</b> Czech (friends from other culture) P27: he was <b>old</b> I28: homosexual people – P28: <b>gay</b>

Analysing the discourse of this student it appears that he does not feel like an equal member (P20), furthermore, he does not want it. Then, he claim that only best students have access to his University which imply a hierarchy of selections and identify himself and his classmates as best students (P22) from where we can induct that this student understands social relations and identities in his faculty as competitive rather than equal.

Regarding Professors' attitudes towards students from different cultures, he believes that not discrimination exist (P24) and points to friendly relationship between classmates provided that people from other countries speak Czech (P23). On the other hand, while affirming that few gender discriminations occurs in the university community and only when professors from old generations are involved (P27), at the same time, he express agreement with the discriminatory comment (P26). Also, he believes that no discrimination occurs towards people with physical or sensorial disabilities (P30) but he expresses that the social relationship between professors and students is sometimes disrespectful regarding knowledge (P31). Finally he used the term gay which has negative connotations towards people with a homosexual orientation.

To sum up, he understands the ordering of membership as competitive and does not want it to be equal. He believes that not discrimination occurs in the university and when this occurs it comes from people with old ideas. Consequently, he points that the social relations are competitive and that outsider are welcome if they are adapted to the

main culture. Regarding social identities in the community, the discourse shows positive connotations towards knowledge and ability while some pejorative terms are used to name different students. In addition to this we can ground some relations in his discourse. For instance, he has been experiencing selections or even discriminations regarding ability and gender and he also agrees in grouping gifted students. He understands the social relations in the university as competitive and also he does in schools. Finally, he only had educative experience with foreigners who were “almost Czech” (P23) and he firmly believe in assimilation and adaptation of pupils into the dominant culture.

#### *Awareness*

<b>EXPERIMENTAL</b> <b>(knowledge/Beliefs)</b>	<b>RELATIONAL</b> <b>(Social relations)</b>	<b>EXPRESSIVE</b> <b>(Social identities)</b>
P19: I <b>never think</b> about this (authority) P19: <b>most of the times</b> persuade student and <b>few times</b> impose (authority) P20: I <b>don't know</b> (Equal member) P25: <b>discriminated</b> a woman(gender) P27: teacher <b>was kidding</b> on her and then he <b>excludes</b> (gender) P27: this is not something <b>very common</b> (gender discrimination) P32: <b>Yes!</b> (Teachers respect students privacy) P33: <b>Yes!</b> (Right of movement) P35;P36;P37;P38: I <b>don't understand</b> (students' rights) P39: we have some <b>rules</b> (students' rights) P44: I <b>never</b> have <b>thought</b> (about democracy in the university)	P20: I never been in the <b>university senate</b> (Equal member) P33: <b>not</b> in secondary school (Right of movement) P39: we have some <b>rules</b> (students' rights)	P19: <b>complicated</b> questions (authority) P20: it <b>wasn't interesting</b> for me / I <b>didn't like</b> it (Equal member) P27: this is <b>not</b> something <b>very common</b> (discrimination by gender) P40: If the professor say it / it is <b>true</b> P41: <b>Yes</b> (always) P43: <b>complicated</b> topic in Czech Republic (democracy)

In this discourse we can appreciate that the producer seems aware of the ordering of members in the university community since he does not show any doubt answering this questions, even, he critically explains how a woman was discriminated (P27).



Unfortunately, it is not possible to say the same regarding students' rights. He believes that students' rights are respected in the community but his discourse changed soon when he did not understand the meaning of the term (P35; P36; P37; P38). Furthermore he ends giving students' rights the meaning of rules that everyone know but no one talk about.

On the other hand he identifies social identities of professors as having the whole truth which in one side means high respect to Professors but taking it to the extreme (P41), it can be considered as submission and lack of critical reflexion, and therefore, action awareness. Accordingly, using common sense, he states that students in university have the right of movement but students in secondary education do not have it. Accordingly with Fairclough (2002, p. 70) common sense can be understood ideologically, that is, "in the services of sustaining unequal relations of power". Thus, relations can be inducted from this part of the text since it is arguable that when a person do not recognize his/her own rights will not be interested to promote or safeguard the rights of others.

## CHAPTER FIVE: CONCLUSION AND EVALUATION

As the statistical description shows, it is in the transgressive conception where more participants highly agree. In addition to this, an average negative relationship exists between the level of imposing authority experienced by students and students' agreement with attending diverse ways of learning which is a transgressive practical conception of inclusivity. This relation implies that the level of agreement with transgressive practices increases as the level of experiencing "imposing authority" decreases, and vice versa. On the other hand, CLA points that the producer of the text has a strong normative conception but he states that professors mostly assume a persuasive authority. Being consequent with the lack of action awareness that the analysis shows (see P41 of the interview), leads to consider that he has been experienced the opposite. Indeed, he contradicts himself when assuring that professors act as having the whole truth (P40). Furthermore, this contradiction on quantitative and qualitative data shows a reductionism when considering cause-effects as linear and one-way, or the natural interaction between the democratic attributes, and concretely, the need to consider other factors in this study like action awareness and common sense.

Taking into account the persuasive authority as a positive factor for inclusive education reform, educative intervention can be developed in this line. For instance, teacher educators can negotiate with teacher students some areas of what is taught in the classes. It seems that it is not enough to give student teachers the right to vote their representative or the new principal in the faculty. It is needed a "full participation" (Lave & Wenger, 1991, p. 37), that is, "a way of gaining access to sources for understanding through growing involvement". This kind of experience can be reinforced with a reflective activity such as debates, an essay or even putting it into practice during the teaching training.

Another finding is a low relationship exists between teacher students' experiences of learning what interest them (the determination of important knowledge) and students' agreement with attending diverse ways of learning (transgressive conception of practice). It is important to notice that the determination of important knowledge is closely related with the nature of educational authority. Thus, it can be suggested that improvement for implementing inclusive education assuring teacher students' right to

negotiate what is taught in the program since they will learn to become “effective and enlightened citizens by engaging in, and reflecting on, a variety of co-operative learning activities and meaningful community activities” (Knight, 2000, p. 29). This important social problem can be solve by “reorganizing teacher education to create teacher-citizens capable of rousing students to informed citizenship responsibility” (Pearl & Pryor, 2005, p. xiv). Pearl stated that “a democratic teacher education program would need to go beyond a pre-set teacher education curriculum” (Pearl & Pryor, 2005, p.4). He added that “teacher education must move towards a more open-ended education where the answers [and, indeed, the problems] are not necessary known ahead of time”.

An interesting illustration of this kind of programs can be found in Professional development schools: “we [middle school teacher, university professor, and teacher education students] discuss the problem, critically reflected on the situation, and discussed possible solutions to the problem” (Pearl & Pryor, 2005 p.5). This is a good example of meaningful gestalts that promote schema and a possible theory if it is provided to teacher students and in-practice teachers with a variety of similar situations. Another example of these kind democratic practices is to promote associations between faculties of education and public schools “with common education goals” (Pearl & Pryor, 2005, p.5). Accordingly, Lave & Wenger (1991, p.29) have claimed that “learners inevitably participate in communities of practitioners”. Furthermore, they argued that peripheral participation is about “being located in the social world” (Lave & Wenger, 1991, p.36). Therefore, teacher educators, teachers and teacher students should share educational goals, and persuade each other about the important knowledge.

As Knight (2000, p. 31) pointed out democratic education welcomes diversity by definition:

It begins, however, with the recognition that diversity can only be welcomed when there is a centre to which all feel a positive sense of attachment. That centre cannot be imposed. It cannot be crammed down the throat of students. It will not be found in universal recognition of oppression. It must be negotiated.

This appreciation relates with Lave’s and Wenger’s critic of the concept “central” since it involves a “closed domain of knowledge”. Furthermore, these authors understood peripheral participation as an empowering position “at the articulation of related communities” of practice (Lave & Wenger, 1991, p. 36).

Coming back to statistical analysis, it points to an average relationship between teacher students' experiences of positive expectations from teacher educators and students' agreement with attending diverse ways of learning which is again a transgressive conception of inclusivity of practice (0.46) where the significance is high as  $p = 0.000$ . This relation implies that the level of agreement with "learning from diversity" increases as the level of experiencing "positive expectations from professors" rises, and vice versa. In this case, qualitative data support the finding, since the secondary teacher student states that Professors "at the beginning they didn't / I mean/// they didn't respect my knowledge / but now they respect it / I had to show that I am someone else" (P31) which imply that at the beginning of his degree he did not receive positive expectations. He continuous that "yes / everyone is different / but I think that in the school this is not important (...) because /// everyone study the same thing / it doesn't matter where you come from // teachers teach the same / and students need the same information" (P16-17). Thus we can affirm that the relation is also confirmed with qualitative data. Furthermore, statistic data show that a negative low relationship exists between teacher students' experiences of positive expectations from teacher educators and their agreement with grouping students by ability which imply that as less positive expectations experienced, more agreement by grouping by ability.

The variable "positive expectations" belongs to what Knight calls "the creation of an optimum environment for learning". He firmly affirms that an optimum environment in democratic education implies bringing together the next encouragements: "encouragement to risk" opinions and to challenge authority; "elimination of unnecessary discomfort" such us public humiliation; create "meaning" to bring utility to knowledge and expectations; "a sense of competence [...] as a function of the learning environment" and not as an attribute; "belonging"; "usefulness" for immediate utility; "hope" in order to view problems as opportunities to discover something new; "excitement" through full participation; "creativity [...] for community building"; and "ownership" in the learning process, that is, avoiding doing things to please an external authority. (Knight, 2000, pp. 36-38). Consequently, these recommendations can be taken in account in order to develop future interventions but it will be also needed to promote reflection of real practices in concrete settings in order to helps action awareness.

Due to a positive low relationship exists between teacher students' experiences of coalitions during debates and students' agreement with considering all individuals culturally complex (ethical transgressive conception of inclusivity), we can consider some lines of intervention related to the nature of participation in decision that affects one's life. Mark Cahill (1991, in Ballard 1995) stated that "people maintain their power over us [people with disabilities] by allowing society to explain and articulate our experiences for us". Also McNaughton (2004, in Phillips 2010, p. 363) understood children as "complex beings capable of constructing meaning with adults". In addition to this, Phillips (2010) concluded his study with the next affirmation:

(...) adult discursive construction of children and citizenship were identified to form barriers or limitations for the scope for children's practices of citizenship. Discourses that construct the children as innocent, and as developing, were seen as limiting the scope for children participation and influenced the way adults related to children. (p.373)

Phillips (2010) in his PhD research has demonstrated that children in primary education can be involved in the art of citizenship carrying out proposal to transform the reality into a better world. The problem is that many teachers do not realise or do not know how to develop these skills in children. Therefore, it is important to promote this kind of experiences in teacher education programs to ensure its generalization to schools.

Finally, a negative low relationship exists between teacher students' experiences of the right of free expression and their agreement with grouping students by ability (Integrative conception of inclusivity into practice). Then, this points to the fact that experiencing and defining rights is an important factor to overcome discriminatory segregation in schools which has been also discussed in the qualitative strand. Indeed, 64 % of participant's points never or few times student's rights are discussed during the classes which may be influencing teacher students' action awareness. Furthermore, rights should exist prior to teacher students' responsibilities but we also need to encourage them to defend their rights in the curriculum and even to reformulate them. This kind democratic practice ensures a suitable learning experience that through reflection can be extended to teacher students' future praxis. Furthermore, "democratic teachers through inclusive education, try to persuade all students to critically examine their views and develop ground rules by which open interchanges can occur across the widest range of difference". (Knight, 2000, p. 34) This affirmation leads us into the

schema level which is “grounded in concrete situations [...] after many confrontations [or interchanges] with similar situations (Korthagen, 2010).

To conclude, it is important to point that the 55% of participants moderately agree with shaping traditions by school standard which is theoretically in contradiction with a transgressive conception of inclusivity. Then, further research is needed in order to clarify the complexity of the phenomenon. It can be suggested that in order to improve the validity and reliability of data, more variables are needed to measure action awareness and other factors. On the other hand, it can be suggested that an action research involving educative intervention accompanied with longitudinal survey may help to clarify the phenomenon.

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## APPENDIX 1: Questionnaire in English and Czech

- Are you student of a Teacher Education Program? Yes / No

- In which Program are you studying? \_\_\_\_\_

- In which academic year are you enrolled? 1<sup>st</sup> 2<sup>nd</sup> 3<sup>rd</sup> 4<sup>th</sup> 5<sup>th</sup>

- Gender: female / male                      - Age: \_\_\_\_\_

**Please, indicate your level of agreement with the following statements of how inclusivity should be in your future professional context (primary or secondary school), where 1 is HIGHLY DISAGREE and 6 is HIGHLY AGREE.**

<b>PLEASE, PUT A TICK IN THE BOX THAT REPRESENTS YOUR OPINION</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>
1- Minority groups should be assimilated in the school culture						
2- Minority groups traditions should be shaped with the school standards						
3- Students should be grouping by ability in the classroom						
4- Teachers should welcome diverse students						
5- Teachers should celebrate the cultural complexity of diverse students						
6- Diversity should be a central feature of learning contexts						
7- All individuals should be regarded as culturally complex						
8- Learning should be shaped from students' subjective ways of knowing						

**Please, indicate how often have you experienced the following statements during the program, where 1 means NEVER and 6 ALWAYS.**

<b>PLEASE, PUT A TICK IN THE BOX THAT REPRESENTS YOUR OPINION.</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
9- Professors adopt a persuasive role about what they are teaching.					
10- Professors impose their knowledge.					
11- I feel like an equally valued member of the university community.					
12- There is a hierarchy of students in Professors' selections by ability.					
13- There is a hierarchy of students in Professors' selections by ethnicity/RELIGION.					
14- There is a hierarchy of students in Professors' selections by gender.					
15- There is a hierarchy of students in Professors' selections by sexual orientation.					
16- There is a hierarchy of students in Professors' selections by socio-economic status.					
17- I can discuss during the classes how to solve practical educational problems that personally interest me.					
18- I can discuss during the classes important social problems that personally interest me					
19- We discuss student's right during the classes					
20- I have the right of free expression					
21- I have the right of privacy					
22- I have the right of movement (not to be a captive audience)					
23- I have the chance to listen to my classmates opinions during debates					
24- I can negotiate about what others propose in debates					
25- I meld coalition with other during debates					
26- Professors express positive expectations about my performance					
27- I work with my classmates towards a share goal					
28- I believe that I am learning what interest me					
29- Equality is assured among the Program					

**THANK YOU FOR YOUR COLLABORATION**

# DOTAZNÍK

- Jste studentem programu učitelského vzdělávání?    Ano / Ne
- Jaký obor studujete? \_\_\_\_\_
- V jakém akademickém roce jste zapsaný/á?    1.         2.         3.         4.    5.
- Pohlaví: žena / muž                                  - Věk: \_\_\_\_\_

**Označte prosím úroveň Vašeho souhlasu s následujícími tvrzeními o inkluzivě vzdělání ve vaší budoucnosti (základní nebo střední škola). 1 je SILNĚ NESOUHLASÍM a 6 je NAPROSTO SOUHLASÍM.**

<b>ZAŠKRTNĚTE PROSÍM POLÍČKO VYJADŘUJÍCÍ VÁŠ NÁZOR</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>
1- Menšiny by se měly přizpůsobit kultuře školy						x
2- Tradice menšinových skupin by měly být zformovány dle kultury školy.						x
3- Žáci by měli být seskupováni do tříd dle schopností				x		
4- Učitelé měli víta rozmanitost žáků.				x		
5- Učitelé by měli vyzdvihovat kulturní rozmanitost žáků.						6
6- Odlišnost by měla být hlavním rysem učení se o vzájemné pospolitosti.					5	
7- Všichni jednotlivci by měli být bráni jako kulturně propojení.		2				
8- Učení by mělo respektovat vlastní způsoby poznávání.						6

**Označte prosím, jak často jste se setkal/-a s následujícími tvrzeními během svého učitelského vzdělávání 1 znamená NIKDY, 6 VŽDY**

<b>ZAŠKRTNĚTE PROSÍM políčko VYJADŘUJÍCÍ VÁŠ NÁZOR</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>
9- Učitelé nás přesvědčují o tom, co učí.					5	
10- Učitelé nám vnucují to, co vědí.		2				
11- Cítím se jako rovnocenný člen univerzitní komunity.	1					
12- Učitelé různě přistupují ke studentům podle jejich schopností.						
13- Učitelé různě přistupují ke studentům podle jejich národnosti.						
14- Učitelé různě přistupují ke studentům podle jejich pohlaví.						
15- Učitelé různě přistupují ke studentům podle jejich sexuální orientace.						
16- Učitelé různě přistupují ke studentům podle jejich sociálně ekonomických poměrů.						
17- Během výuky mohu diskutovat o tom, jak řešit problémy z praxe, které mě osobně zajímají.						
18- Během výuky mohu diskutovat o důležitých sociálních problémech, které mě osobně zajímají.						
19- Během výuky mluvíme o právech studentů.						
20- Mám právo svobodného vyjádření.						
21- Mám právo na soukromí.						
22- Mám právo pohybu (nemusím být jen strnulým posluchačem)						
23- Během debat mám příležitost poslouchat názory ostatních studentů.						
24- Mohu diskutovat o tom, co ostatní navrhnou během debat.						
25- Během debat se s ostatními zapojuji.						
26- Učitelé vykazují pozitivní očekávání mých výkonů (očekávají, že můj výkon bude dobrý)						
27- Spolupracuji s ostatními studenty, abychom došli společně k úspěchu.						
28- Věřím, že se učím to, co mě zajímá.						
29- Rovnocennost všech při studiu je zajištěna.						

**VELICE DĚKUJI ZA SPOLUPRÁCI!**

## APPENDIX 2: BLUEPRINT

### Blueprint

<b>Explorative Variable</b>	<b>Focus: democratic attributes</b>	<b>Items</b>
	The nature of educational authority	9, 10
	The ordering and inclusiveness of membership	11- 16
	The determination of important knowledge	17,18, 28
	The definition and availability of rights	19-22
	The nature of participation in decisions that affects one's life	23-25
	The creation of an optimum environment for learning	26-28
	Equality	29, 11
<b>Response Variable</b>	<b>Focus: interpretations of inclusivity</b>	<b>Items</b>
	Normative conception	1, 2
	Integrative conception	3, 4
	Dialogical conception	5, 6
	Transgressive conception	7, 8

### APPENDIX 3: INFORMED CONSENT FORM

**Title of Project:** Interpretations of inclusivity and its link with the experience of democratic attributes in teacher education programs

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1. **Purpose of the Study:** The purpose of this research study is to explore students' and professors' conceptions of inclusivity. Also of interest is the relationship between inclusivity and democratic attributes.
2. **Procedures to be followed:** You will be asked to answer 44 questions on a survey and/or 15 questions in a recorded interview.
3. **Duration:** It will take about 15 minutes to complete the survey and/or 30 to 45 minutes to complete the interview.
4. **Statement of Confidentiality:** Your participation in this research is confidential. The data will be stored and secured at Roehampton University and Univerzita Karlova in a protected file. In the event of a publication or presentation resulting from the research, no personally identifiable information will be shared.
5. **Right to Ask Questions:** Please contact Diana Oliveros at 776317095 with questions or concerns about this study.
6. **Voluntary Participation:** Your decision to be in this research is voluntary. You can stop at any time. You do not have to answer any questions you do not want to answer.

You must be 18 years of age or older to take part in this research study. If you agree to take part in this research study and the information outlined above, please sign your name and indicate the date below.

You will be given a copy of this form for your records.

\_\_\_\_\_  
Participant Signature

Date

\_\_\_\_\_  
Person Obtaining Consent